ಮಾನ್ಯರೇ,

ಈ ಮೂಲಕ ತಿಳಿಸುವುದೇನೆಂದರೆ, ನಾನು ಕಳೆದ ಹತ್ತು ವರ್ಷಗಳಿಂದ ಈ ಸಂಸ್ಥೆಯಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದ್ದು, ಪ್ರಸ್ತುತ ಸಂಸ್ಥೆಯ ಆಡಳಿತ ಮಂಡಳಿಯು ಕೈಗೊಂಡಿರುವ ಕೆಲವು ನಿರ್ಧಾರಗಳು ನನ್ನ ವೃತ್ತಿಪರ ಮೌಲ್ಯಗಳಿಗೆ ಹೊಂದಿಕೆಯಾಗದ ಕಾರಣ, ನಾನು ಈ ಸಂಸ್ಥೆಯಲ್ಲಿ ಮುಂದುವರಿಯಲು ಇಚ್ಛಿಸುವುದಿಲ್ಲ ಎಂಬುದನ್ನು ಅತ್ಯಂತ ವಿಷಾದದಿಂದ ತಿಳಿಸಲು ಬಯಸುತ್ತೇನೆ.

ಸಂಸ್ಥೆಯ ಅಭಿವೃದ್ಧಿಗಾಗಿ ನಾನು ಸಾಕಷ್ಟು ಶ್ರಮವಹಿಸಿ ಕೆಲಸ ಮಾಡಿದ್ದೇನೆ ಎಂಬ ತೃಪ್ತಿ ನನಗಿದೆ. ಆದರೆ ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಕೆಲಸದ ವಾತಾವರಣದಲ್ಲಿ ಉಂಟಾಗಿರುವ ಬದಲಾವಣೆಗಳು ನನ್ನ ಮನಸ್ಸಿಗೆ ತೀವ್ರ ಬೇಸರವನ್ನುಂಟುಮಾಡಿವೆ. ಆದ್ದರಿಂದ ನಾನು ಈ ಹುದ್ದೆಗೆ ರಾಜೀನಾಮೆ ನೀಡಲು ನಿರ್ಧರಿಸಿದ್ದೇನೆ.

ನಾನು ಸಲ್ಲಿಸಿರುವ ರಾಜೀನಾಮೆಯನ್ನು ದಯವಿಟ್ಟು ಪರಿಗಣಿಸಿ, ನನ್ನ ಕೆಲಸದ ಅವಧಿಯನ್ನು ಮುಕ್ತಾಯಗೊಳಿಸಲು ಅಗತ್ಯ ಕ್ರಮಗಳನ್ನು ಕೈಗೊಳ್ಳಬೇಕಾಗಿ ವಿನಂತಿಸುತ್ತೇನೆ. ಸಂಸ್ಥೆಯಲ್ಲಿ ಕಳೆದ ಈ ವರ್ಷಗಳಲ್ಲಿ ನನಗೆ ಸಹಕರಿಸಿದ ಎಲ್ಲ ಸಹೋದ್ಯೋಗಿಗಳಿಗೂ ಹೃದಯಪೂರ್ವಕ ಧನ್ಯವಾದಗಳು.

ತಮ್ಮ ವಿಶ್ವಾಸಿ,

Order passed by H. Macnochie, The District Magistrate, Dharwar, in the Cross Palanquin and Panch Kalasa case of Annad nanswami of Mundaragi, under section 144 C.P.C. and 44 of Bombay District Police Act on the 9th August 1913.

.....

O R D E R.

In this case the question at issue is the correctness or otherwise of the claim put forward by the Annadanaswami of Gadag to be carried in cross palanquin with the insignia of Panch Kalasa and the effect of the finding on that issue as regards the District Magistrate's duty with respect to section 44 of the Bombay District Police Act and section 141 of the Criminal Procedure Code.

2. The claim of the Annadanaswami is contested by the Totadanaswami of Gadag who asserts his spiritual and temporal superiority over the former and regards the exercise of the right claimed as derogatory to his own headship. The right of the Totadanaswami to go in procession with cross palanquin and panch kalasa has been considered and admitted by the Collector and District Magistrate in his order of the 14th May 1903. Mr. Gibb found that the practice had been continuous for more than half a century and practically unopposed. In that case the opponents were the representatives of the Shringeri swami, the chief spiritual head of the Smarta Community. The dispute then was between the followers of two different religions . In the present case, it is between the followers of two maths belonging to the same religion and sect. The question that I have to consider are as follows :-

(1) Is there satisfactory evidence that the right claimed by the Annadanaswami has been exercised unopposed for a substantial -- period?

(2) If the exercise of the right claimed is permitted now is there danger of obstruction or annoyance to the public or of a disturbance of the public tranquility.

I find on the first issue in the negative and on the second in the affirmative, for the following reasons.

3. Eight witnesses of respectibility and apparent independance -- were produced before me at Mundaragi, who said that they had seen the Annadanaswami in cross palanquin for periods varying from 25 to

30 to 50 years. On the other hand Mr. Venkatrao Narasingrao Nadagouda, the representative of the leading Desai family of the part of the country and a sardar of the deccan states that the practice dates from 1907 only at which time the Annadanaswami instituted a Jatra of his own. There is absolutely no documentary evidence as to the exercise of the --- right at any time up to the last year or so when the followers of the Totadas mai took objections to the proceedings. The evidence of eight gentlemen above mentioned is entitled on the face of it to consideration. On the other hand, due allowance must be made for the esteem in which the present Annadanaswami is undoubtly, and to the best of my knowledge deservedly held in Mundaragi and the neighbourhood and the natural tendency to exalt a respected local dignitary. Considering the relation existing between the maths as proved by documentary evidence, I am unable in the absence of the clearest proof of the fact to believe that the Totadaswami would have permitted the right claimed to the exercise for the number of years alleged without protest. Mr. Venkatrao's account is consistent both with admitted facts and probabilities. The popularity and influence of the Annadan swami math are recent growth and it is natural that with the increase of funds and the institution of the new Jatra the ceremonies attending the progress of the swami should be elaborated . I hold therefore that the -- alleged practice is of recent institution and not of long stand -ing.

4. Coming to the second issue the significance of cross palan quin and panch kalasa must be considered. The privilege of being carried on a palanquin cross ways is one that so far as my --- knowledge goes is enjoyed only by swamis of maths of unquestioned preeminence. In Mysore the practice has varied at different times but at present it is admitted in the case of Jagadguru of Shringeri alone. In British India practice is not so strict and the general tendency of judicial rulings is to maintain the right of different sects to make such use as they like of the public street provided that they do not thereby invade the --

the rights of property enjoyed by others, or cause a public - nuisance or interfere with the ordinary use of the streets by the public. Where there is precedent for the use of palki the privilege has been accorded in this presidency to swamis such as the swami of the Kuragimath of Chitrakaldurg irrespective of the view taken in Poona. The panch haud-ha again is essentially an emblem of royalty or supreme priesthood. Now the Totadaswami of Gada, whose preeminent position along with that of the swami of the Gurusavirmath of Hubli, is admitted claims that the Annadanaswami of Mundaragi is no more than his subordinate. The judgment of the High Court in special -- appeal No. 277 of 1875 throws the clearest possible light on the respective positions of the two swamis. A document therein referred to dated A.D. 1710 describes the Totadaswami as "--- "Master of the Annadanamath" and as their lordships add: apparetly long before there was any Annadanaswami. Again Ext.No.50 signed by numerous swamis including as third on the list Annadanaswami any is clear acknowledgement at least of his spiritual supremacy. The resumption of the Annadanamath by the Plaintiff on the occurance of the lunacy of the first defendants immediate predecessor and the administration there of for four years by the Totadaswami were acts strongly indicative of supreme temporal and spiritual authority .The defendant was nominated to the --- Office of Annadanaswami in 1849 by the plaintiff ". In the --- Present enquiry copy of a registered document has been produced dated 1853 in which the Annadanaswami styles himself with respect to the Totadaswami "your obedient Annadanaswami" . --- Coming to more recent times a Khata standing in the name of the last Annadanaswami was continued after his death in the same -- name .The Totadaswami obtained heirship certificate and got his name substituted. An application was made to get the certificate cancelled but it was rejected by the First Class Sub-Judge, Dharwar . The Annadanaswami then filed a suit for change of -- Khata but withdrew it last year . Another suit with respect to the Mankwad-math is still pending. It is not within my province to decide whether Totadaswami is or is not the spiritual and

and temporal superior of Arunachalaswami. What I am concerned with is the question, whether the followers of the former have good reason to believe that he is, and to regard the assumption by the latter of privileges implying his superiority to an extent that is likely to cause a disturbance of the public tranquility. In my opinion the question must be answered in the affirmative.

5. It has been argued by counsel that, whatever the case may have been once the Arunachalaswami is now independent and is at liberty to assume the insignia of supremacy. Further it has been urged that the followers of the Arunachalaswami greatly out number the followers of the Tatachariyar in Tandarampet and that if they choose to carry their swami in cross palanquin they have every right, in view of judicial rulings to do so I am unable to accept either argument. The practice of cross palanquin is, in its very nature the cause of public obstruction and of interference with the ordinary use of the streets by the public. It is direct assertion of supremacy so far as the particular sect is concerned and a challenge to the use of that sect also deny it. Here it has the sanction of long usage it may be admitted but it would be directly contrary to the interests of the public order and peace to admit it in case of every sect that decision to cut itself off from the present institution. So far as Tandarampet itself is concerned there is some force in the second argument. But if the right were admitted in Tandarampet it would be claimed elsewhere and the followers of the two swamis would be liable to come into conflict whenever they are to be found living in the same place.

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6. There is nothing to prevent the Arunachalaswami going in procession in his palanquin during the ordinary manner and without the pomp I have, but for the reasons given above, if processions are made to use cross palanquin and insignia specified, it will be necessary to issue orders under section 144 of the Criminal Procedure Code or section 4 of the Madras District Police Act.

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7. It appears that last year a new Arunachalaswami appointed by

by the Totadawami was carried in cross palon_um . This will not be permitted in future. The privilege attaches to the Totadawami personally,and if it is prohibited in the case of the --- awami of the old Amindamoth, this prohibition must apply equally to any person hereby appointed by the Totadawami.

Dharwar.
3-8-1915.

Sd/- [illegible] Meconochie.
District Magistrate. Dharwar.

under passed by . .elwonie, The District Magistrate, Meerut, ... t ... cross ... ion and ... since case of ... murder or ... und ..., under sect on 144 ... .. and 44 of Bombay ... District Police ... ct on the 9th ... ugust 1918.

.....

ORDER.

In this case the ... t issue is the correctness or otherwise ... t.e claim put for and by the ... d accused ... d ... ng to be covered in cross-jurisdiction with the ... ights of ... such ... ion ... ? ... ne the effect of the finding on that issue ... the District Magistrate's duty ... respect to section 4... of the Bombay District Police ... ct and section ... of the Criminal Procedure Code.

2. The claim of the ... accused is contested by the ... of ... who asserts his ... and ... general superiority over the former and ... the exercise of the right claimed as derogatory to his own ... The right of the ... accused to be in ... possession with ... cross-jurisdiction ... and ... powers ... has been considered and admitted by the Joint ... and District Magistrate in the ... of the ... by him. He has found that the practice had been continuous for more than half a century and practically unopposed. In that case the opponents were the representatives of the ... cross-jurisdiction ... and, the chief spiritual head of the ... to the ... . The dispute then was between the followers of two different religions. In the present case it is between the followers of the sects belonging to the same religion and sect. The question that I have to consider are as follows :-

(1) Is there satisfactory evidence that the right claimed by the Nanda ... has been exercised unopposed for ... substantial ... period?

(2) If the exercise of the right claimed is permitted now is there danger of obstruction or annoyance to the public ... of ... the ... nce of the peace thereby?

I ... on the first issue in the ... and on the record in the affirmative, for the following reasons.

3. The witnesses of respectability and apparent independence ... were produced by the ... , the most that they have proved is that the ... in cross-jurisdiction for periods ranging from ... to

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so to be young. On the other hand Mr. Venkatrao Venkatrao Pandurang, the representative of the leading Hindu family of the part of the country and author of the decree states that the practice dates from 1907 only at which time the Mahomedans first instituted a system of this own. There is absolutely no documentary evidence as to the Mahomedan exercise of the right at any time as to the local Kazi or as to the failure of the Hindus all the objections to the exercise of the evidence of eight petitioners above mentioned is entitled on the face of it to consideration. The duty of the Kazi also was to do so in which the present Mahomedans is undoubtedly not to the benefit of the Hindus deliberately held in bondage and the natural tendency to exhibit conducted local disputes. Considering the relations existing between the sects as proved by documentary evidence I am unable in the absence of direct proof of the fact to believe that the Hindus would have permitted the rights claimed to the exercise of the Kazi of power allowed without protest. Mr. Venkatrao's account is consistent both with admitted facts and probabilities. The popularity and influence of the Mahomedan saint is a recent growth and it is natural that it with the increase of funds and the institution of the new form the annual ceremonies attending the procession of the saint should be more elaborated. I hold therefore that the alleged practice is of recent institution and not of long standing.

4. Owing to the recent decree the significance of cross objections and panel Malcom need not be considered. The privilege of being carried on a palanquin across ones neighbour's land is a very unprofitable knowledge does to enjoy only by means of not a well organised procession. In Tanjore the procession has varied at different times but at present it is admitted in the case of Mahomedans of distinguished alone. In British India practice is not to disturb and the general tendency of judicial opinion is to maintain the right of different sects to make such use as they like of the public streets provided that they do not thereby invade the --

[illegible]

and temporal superior of the Hindu community. But I am concerned with the question whether the followers of the former have got a reasonable belief that he is, and to regard the question both from the point of view of Indian Hindu society to such an extent that it is likely to cause a disturbance of the public tranquility. In my opinion the question must be considered from both the above two.

6. It has been argued by counsel that whatever may have been once the Hindu society is not independent and has lost its liberty to execute the sentence of the courts. Counsel has argued that the followers of the United Nations Command [illegible] if they come to our State in execution of their duty have every right, in view of Judicial Notification to do so. I cannot agree to accept either of the arguments. This question of such a highly sensitive nature the cause of public tranquility and of international [illegible] the use of the airports by the public. The direct question of [illegible] in the present circumstances would lead to rebellion to the use of that airport. Apart from the question of law, as it may be admitted that it would be directly contrary to the interest of the public order and peace to admit it in case of every [illegible] to exercise their rights in the present institution. So far as the Hindu Nepali society is concerned there is some force in this second argument, but if the rights were admitted in toto it would be difficult elsewhere and the followers of the two parties would be liable to come into conflict wherever they are to be found living in the same place.

---

6. There is nothing to prevent the Government, when in execution in any part in any country in the world under and without the United Nations, but for the reasons given above, if pre-arrangements made to have certain men and materials provided, it will be necessary to issue orders under section 14 of the Criminal Procedure Code or section 42 of the Police Act.

---

7. It is seen that last year a new ammunition operated by

[illegible] the Board was carried in cross examination. This will not be repeated in future. The privilege referred to [illegible] [illegible] [illegible]

FOR COPIES ONLY

Proceedings of the Head Assistant Magistrate of Attapet Division. Dated 19.12.03

Read. 1 Petition presented by T. Narasimha Row and other Brahmins of Sambrahalli requesting to issue orders forbidding Somaswami from going in procession with cross Salagrama and other insignia in Sambrahalli

(2) petition presented by the Rayapa of the same village requesting to allow them to take Somaswami in procession with the insignia

(3) Statements taken from Venkatarow and Kottappa on 23.11.03

Perused the copies of the orders produced on both sides and documents on both sides.

Over.

The Rayapa of Sambrahalli claims the right to take the Somaswami in procession with certain insignia, the chief of which seems to be a Salagrama carried crossways, and the Brahmans dispute this claim. The original orders, showing or disproving the existence of the right, has been produced by either party and the only proofs on which I can decide this petitions is to see whether it is

95

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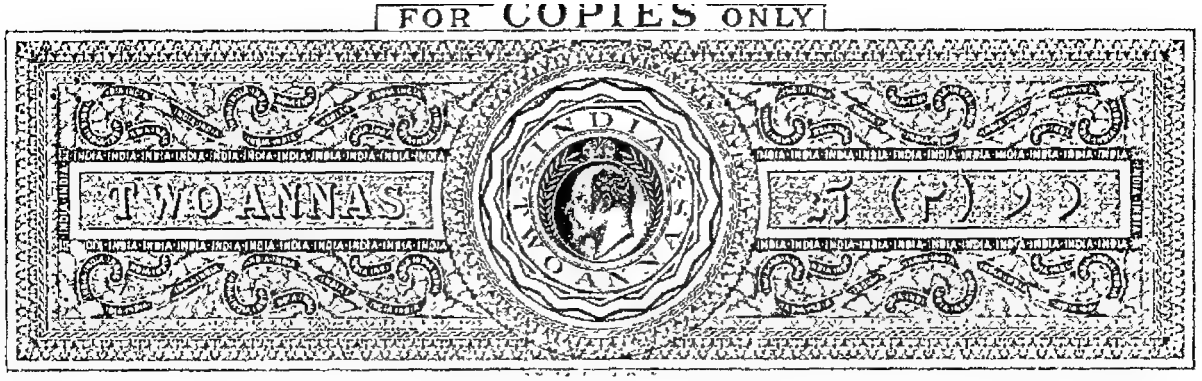

necessary or not to stop the procession by an order under the Criminal Procedure Code. It certainly lies on the Brahmans to prove either that the Sotaravanis do not possess this right or that there are reasons why it may not be exercised in Dombrahalli. The documents produced show that the right has been allowed in the Bangalore district, and that an order was passed by the Head Assistant Magistrate in 1869 allowing the procession in Dombrahalli. As against this the Brahmins only assert that the right has not been exercised in Dombrahalli in the absence of definite proof that this right can only be conferred by a certain authority, and that it has not been so conferred on the Sotaravanis; and consequently, the Brahmins have reasonable grounds for objecting to the exercise of the right. I see no reason to forbid the procession. As there seems to be considerable excitement about the question, I order that the procession shall not be held unless ten days notice has been given

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TWO ANNAS

INDIA TWO ANNAS

3 (P) 22

To the Despatcher of P.S. No. 80/ D.C. Smith
19.12.03.
Head Assistant Magistrate
1 Free copy/

D Chenna Jamadar
31.1.1
Ag. Head clerk

Copy by. [illegible]
Compared by. [illegible]
Corrections.
Nothing [illegible]

Dr. N
17
16-12-12
31-1-13

No 8811

Judicial Department

Bombay Castle 13th December 1913

To

Chennabasawwa Sakkeraya Hungersnath
and other residents of Mundargi
Dharwar

Memorandum.

With reference to their memorial dated the 8th October 1913 appealing against the order passed by the Asst Magistrate Dharwar, on the 9th August 1913 in which he intimated that preparations were made to carry the Andrew Swami of Gadag in a palanquin borne cross-wise, ~~under Section 144 of the Criminal procedure~~ or with the insignia of Panch-Kalasa, order should be issued under Section 144 of the Code of Criminal Procedure, 1898 or Section 44 of the Bombay District Police Act 1890, the Chennabasawwa Sakkeraya Hungersimatte and others are informed that after careful consideration Government see no reason to interfere in the matter

96

By order &c.

Under Secy to Govt

In the court of the collector
and District magistrate Dharwar

List of papers put in by the

	appellant		
	Vide Exh.	Date	
	of the	9-8-1913	Exh. has been applied for but not received as copy is kept
	copy of the order of the Assistant Superintendent Addl. Assistant Commissioner Karwar passed in Criminal Appeal No 271/1875		
1	certified copy of High Court proceedings in Special Appeal No 271/1875	6-11-1875	
1	letter of Deputy Collector	9-9-1913	

~~Copy~~ certified copy of the order of the 1st class magistrate granting possibility and summons from using cross petition and Panchkalosi.	20-3-1921	
Printed copy of Bombay Gazette in suit No. 297 1914	26-1-1916	as there is no time to get certified copy printed copy is tendered.
certified copy of the judgment of High Court in appeal No 822 1917	11th August 1920	

Copy applied for on · 19th September 1912

Copy prepared on. 2nd October 1912

Copy sent by post on. 4th October 1912.

for Commissioner,

S D.

No P/115 of 1910.

28th May 1910

Number 3 words.
9
Copying fee - - 2 - 0
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Postage &c. - - - - 3
Total - 2 - 9

order on the petition of the followers of Shri Nirinjan Jagad Guru - Shriman Niranjan Jagad guru Total Swami Sansthan Math Dambal Gadag has been permitted to pass in cross palanquin with the Panch Kalas and other insignia of his office as spiritual guru of the Lingayet Community in all places within the Southern Division

97.

All Collectors and District Magistrates are requested to see that the exercise of the said right by the said Swamis is not interfered with by anybody.

Copied by
Sardar Khan
Compared

sd/ W C Gibb
Commissioner S.D.

True copy
H Rowlett
for Commissioner S.D

Copy applied for on. 19th September 191.

Copy prepared on. 2nd October 191.

Copy sent by post on 4th October 191

For Commissioner, S.D.

Number of words.
90
Copying fee 0-2-0
Comparing fee 0-0-6
Paper Cost. 0-0-3
Total 0-2-9

Rev P-415- of 1910

28th May 1910

Order on the petition of the followers of Shri Nirangan jagad guru Shri man Nirangan jagad guru Total Swami Sansthan Gutti Damba Gadag has been permitted to pass in cross palanquin with the Panchkalas and other insignia of his office as Spiritual guru of the Lingayat Community in all places within the Southern Division of

98

Collectors and District Magistrates are requested to see that the exercise of the said right by the said Swamis is not interfered with by anybody.

Copied by
Sardarkhan
Compared
[illegible]

sd/- M.C. Gibb
Commissioner S.D

True copy

[illegible]
for Commissioner S.D

APPEAL No. 15 OF 1898 FROM ORIGINAL DECREE.

Shivabasaya bin Kotraya and others (Original Defendants Nos. 1, 3 and 4) ... ... } Appellants.

versus

Totad Swami Guru Totad Swami, by his Vatmukhtiar Rachoti Mari Guru Totad Swami (Original Plaintiff) ... } Respondent.

Appeal from the decision of Rao Bahadur G. V. Bhanap, First Class Subordinate Judge of Dharwar, in Suit No. 275 of 1895.

The Hon'ble Mr. P. M. Mehta with the Hon'ble Mr. N. G. Chandavarkar for the appellants.

Messrs. Lowndes and Hosaballi with Messrs. Shamrao Vithal and D. A. Idgunji for the respondent.

Judgment.—I do not think the plaintiff's claim in the present suit is barred by the decision of the High Court in Appeal 152 of 1891. In the first place two of the present defendants were not parties to that suit. There can be no question of *res judicata* between them and the plaintiff. On this ground, if on no other, it is necessary to go into the merits. Secondly, as regards the other four defendants it seems to me on perusing the judgment delivered on the 2nd October 1894 by Chief Justice Bayley and myself, and on referring to my notes of counsel's arguments, that we were of opinion that the only cause of action alleged by the plaintiff was the breach of the conditions of the alleged lease of the 9th November 1882. That lease we held not proved and we, therefore, rejected the claim. Doubtless the plaintiff might have prayed in the alternative for possession on the ground that he was entitled to it independently of the lease, but he (see *Girdhar Mangrdas* vs. *Dayabhai Kalabhai* (1)) was not bound to do so and we did not consider that he did so. On looking to the plaint in that suit I think we were right. The plaintiff's prayer for a declaration of title was merely ancillary to his prayer for possession. The only ground on which he asked for possession was that the terms of the alleged lease had been broken. That was the view I think taken by us. It was also the view apparently taken by the learned counsel who argued the case before us, as neither in our judgment nor in my notes of the arguments is there any reference to the question of limitation which is the principal defence in the present case. The Subordinate Judge who tried the case took the same view. In dealing with issue 3 he said "I fail to see how this suit based on an agreement dated 1882 can ever be time-barred." Subsequently no doubt the plaintiff after the decision had been given against him applied for review on the ground that his alternative prayer had been overlooked. A *rule* was granted *ex parte* probably on the ground that without hearing counsel on the other side it was inexpedient to decide the question, but when the *rule* came on for argument before Chief Justice Bayley it was discharged. What may have been the reasons for his Lordship's order can only be conjectured as no note of them is available, but the effect was simply to leave unaltered the original judgment.

(1). I. L. R., 8 Bom., p. 174.

The plaintiff has now brought this suit alleging that he is the owner and that his cause of action arose in November 1889 when the defendants in their written statement in the former suit denied his title. That is quite a different cause of action from the one alleged in the former suit and in fact had not arisen when it was launched. As the denial of title is not disputed, the only way it can be met is by saying either that the plaintiff never was the owner of the property or that he had lost his title under

Section 28 of the Limitation Act. But neither of these points was decided in the former suit. His original title, no doubt, was discussed with a result rather favourable to him than otherwise, but that was merely for the purpose of considering the probability or improbability of the lease. The alleged loss of title by limitation which is really the only arguable point in the present case was never touched on. It is difficult then to see what it is that is *res judicata* excepting the failure of the plaintiff to establish the alleged lease

Possibly, if we had been asked when the appeal was being argued, we might have taken a different view of the meaning of the plaint in the former suit; and if we had done so we might have determined the relative positions of the parties irrespective of the alleged lease, but it seems to me impossible now to argue that our construction of that plaint was wrong without asking us to disregard that rule of *res judicata* on which the defendants invite us to base our judgment.

I must here notice that as defendants 5 and 6 were not parties to the former suit, the alleged cause of action against them is a mistake. The point is immaterial. If the plaintiff has proved his allegations he is entitled to recover from them on demand, and the plaint is a sufficient demand to support the suit.

I now turn to the merits of the case.

I think it is clearly proved that this Math was acquired by Dod Baslingapa and Exhibits 100 and 101 leave no doubt in my mind that he agreed to hold it from the plaintiff's predecessor. He was a Charanti of the Totadaswami and the only construction I can put on his language in Exhibit 101 is that he occupied the Math at the pleasure of the Totadaswami. He paid no rent and said it was continued as in inam, but he also says "When we leave Maths the arrangements that are to be made in respect of those Maths should be made according to the orders of the Swami." Even his answer, 22, in which he uses the word "Inam" shows that his rights, whatever they were, were derived from the Swami. Dod Baslingapa died not later than 1856 and there was no Charanti appointed in this Math till 1871 when San Baslingapa was nominated. The latter died about 1879. The defendants are members of the family of the two Baslingapas, but they are not descendants of either of them. In this respect the pedigree given in the Subordinate Judge's judgment is wrong. Dod Baslingapa was not the father of Gangaya, Chanbasaya and Dod Basaya; but their collateral —probably their brother. How the family came into occupation in the Math is not very clearly proved, but the tradition of the family is that they came from Kowlur and acquired the Math at Betgeri. The 5th defendant Totaya at first said that his grandfather Dod Basaya acquired it, but in cross-examination he says it was acquired by Dod Baslingapa who came there alone. The 6th defendant Mudkaya says that he had heard that Dod Baslingapa had come to Betgeri and acquired the Math. The 2nd defendant Chanbasaya says that the Math was held by Dod Baslingapa under the Swami from whom it was acquired. From the evidence of these three persons I gather that although the defendants now claim the Math as their own they are aware that it was obtained by Dod Baslingapa from the Swami and the only inference I can draw is that their fathers or grandfathers entered into occupation with Dod Baslingapa's permission. This is consistent with the fact that the position of Dod Baslingapa is never alleged to have been questioned, and there would most likely have been disputes and quarrels if without authority he had been acknowledging his dependence on the Swami for his tenure. Holding then that the predecessors of the present defendants got into possession by the permission of Dod Baslingapa whose rights were derived from the Swami, I have to consider what their

position was after the death of Dod Baslingapa. His right of occupation of tenancy expired with him and the question arises whether the possession of the defendants' families was adverse to the Swami after his death.

Mr. Lowndes for the plaintiff referred to the decision of Mr. Justice Telang and myself in *Krishnaji* vs. *Antaji* (2), but on the other hand Mr. Mehta relied on the judgment of Sir C. Farran and Mr. Justice Candy in *Kantheppa* vs. *Sheshappa* (3). Now I do not think that these two decisions are really inconsistent. I fully accept the proposition laid down in the latter case that on the determination of a tenancy the possession of a tenant holding over is adverse to the landlord *if nothing further occurs*. I do not think that Mr. Justice Telang and I meant to lay down any other doctrine. We did not intend to hold that in all cases where relatives or friends remained in possession after the death of the tenant for life their possession was permissive. It is clear that any such general pronouncement of law would have been incorrect. In each case the circumstances have to be considered to see whether anything further had occurred after the determination of the original tenancy or in other words, whether the occupation was permissive or not. This is a question of fact not of law. The law seems plain. If you occupy another person's land without any right and without his leave, your possession is adverse. If you occupy it under an understanding or agreement with him, your possession is not adverse. In *Krishnaji* vs. *Antaji* (4) I think we must have thought the circumstances were such as to justify us in holding that there was a tacit agreement between the parties. Of course in cases of this sort the evidence from which such an agreement or consensus of minds can be inferred, is generally meagre; and the Court has to judge more by the ordinary course of human conduct than by express proof. Take for instance the case of a man who has given an old servant a cottage to occupy for life. On the servant's death the widow may have continued to live there and the master, being of a considerate nature, may have allowed her to go on doing so and perhaps may have never said a word to her on the subject. In these circumstances the Court would probably infer that she knew she was holding simply by the master's permission and was willing to occupy on those terms: and would consequently hold that her possession was not adverse. In such a case it might be contended that nothing had occurred since the husband's death, but the Court would probably hold as a finding of fact, and hold correctly, that there had been a tacit understanding between the widow and the landlord which rendered her occupation permissive. The inference, however, would most likely have to be abandoned if she proved that she believed the cottage to have belonged to her husband and that she was holding it under his will.

(2). I. L. R., 18 Bom., 256.

(3). P. J. for 1897, p. 384.

(4). I. L. R., 18 Bom., p. 258.

Turning to the present case the question is whether the evidence shows that the defendants or their predecessors after Dod Baslingapa's death knew that they were holding by the Swami's permission or whether they remained in possession as of right on their own account. Now, considering that three of them still seem to be aware that the Math was originally the Swami's property, I think there can be very little doubt that when they remained in possession after Dod Baslingapa's death they all knew pretty well the state of affairs. The Swami does not seem to have tried to disturb them. He visited the property occasionally and there is nothing to indicate that any dispute occurred or that he ever wished to turn any of them out. After a time one of the family, namely, San Baslingapa became a Charanti and according to the evidence of the 5th defendant the others used to perform his services and act according to his commands. The Swami left his Vasli Mani at the Math and removed it at his convenience. Subsequently as years rolled on, the occupants began, doubtless, to ignore the origin of

their tenure. They divided the property amongst themselves and even litigated with each other on the subject. But if I am right in thinking that in the beginning after Dod Basilingapa's death they occupied permissively, they became tenants-at-will, and without surrendering possession neither the original occupants nor their successors could subsequently alter the nature of their tenancy. Mr. Mehta stated that before the Registrar some of them denied the plaintiff's title more than 12 years before the commencement of this suit; but such denial, if made, would not render their possession adverse unless the Swami did some act showing his intention to determine the tenancy—see Section 111 of the Transfer of Property Act, which though not governing this case correctly states the general law on the subject. Reference may also be made to the dictum of Markby J. in *Beioy Chunder Banerjee vs. Kally Prosonno Mookerjee* (5) as follows:—

(5) I L R, 4 Cal p 377.

'One who holds possession on behalf of another does not by a mere denial of that other's title make his possession adverse so as to give himself the benefit of the Statute of Limitations.' At the time when the proceedings before the Registrar took place the plaintiff was not claiming to eject the defendants. He was then only endeavouring to prove that they had executed a certain kabulayat or agreement. It was not till he instituted Suit 151 of 1889, or at any rate till 1885, that he first claimed possession and till then there was not, I think anything to render their possession adverse. As at the institution of this suit 12 years had not elapsed from that time, his title was not lost and the claim is not time-barred.

In these circumstances I agree with the Acting Chief Justice in thinking that the decree should be confirmed with costs.

11th October 1898

(Signed) E M H FULTON

True Copy

L Wilkin

Deputy Registrar

L Wilkin

Seal.

The 21st day of November 1898

In the High Court of Judicature at Bombay.

this day the *day of* 189 :

APPEAL No. 1 OF 1899 FROM ORIGINAL DECREE.

Shivabasaya bin Kotraya; 2, Baswanaya bin Gurunanjaya, deceased, by his heir and son Gurunanjaya bin Baswanaya; 3, Parmaya *alias* Purnaya bin Gurunanjaya ... ... (Original Defendants Nos. 1, 3 and 4) } *Appellants.*

versus

Totad Swami Guru Totad Swami, by his Vatmukhtyar, Rachotimari Guru Totad Swami ... ... (Original Plaintiff) } *Respondent.*

Claim—Rs. 10,500-0-0.

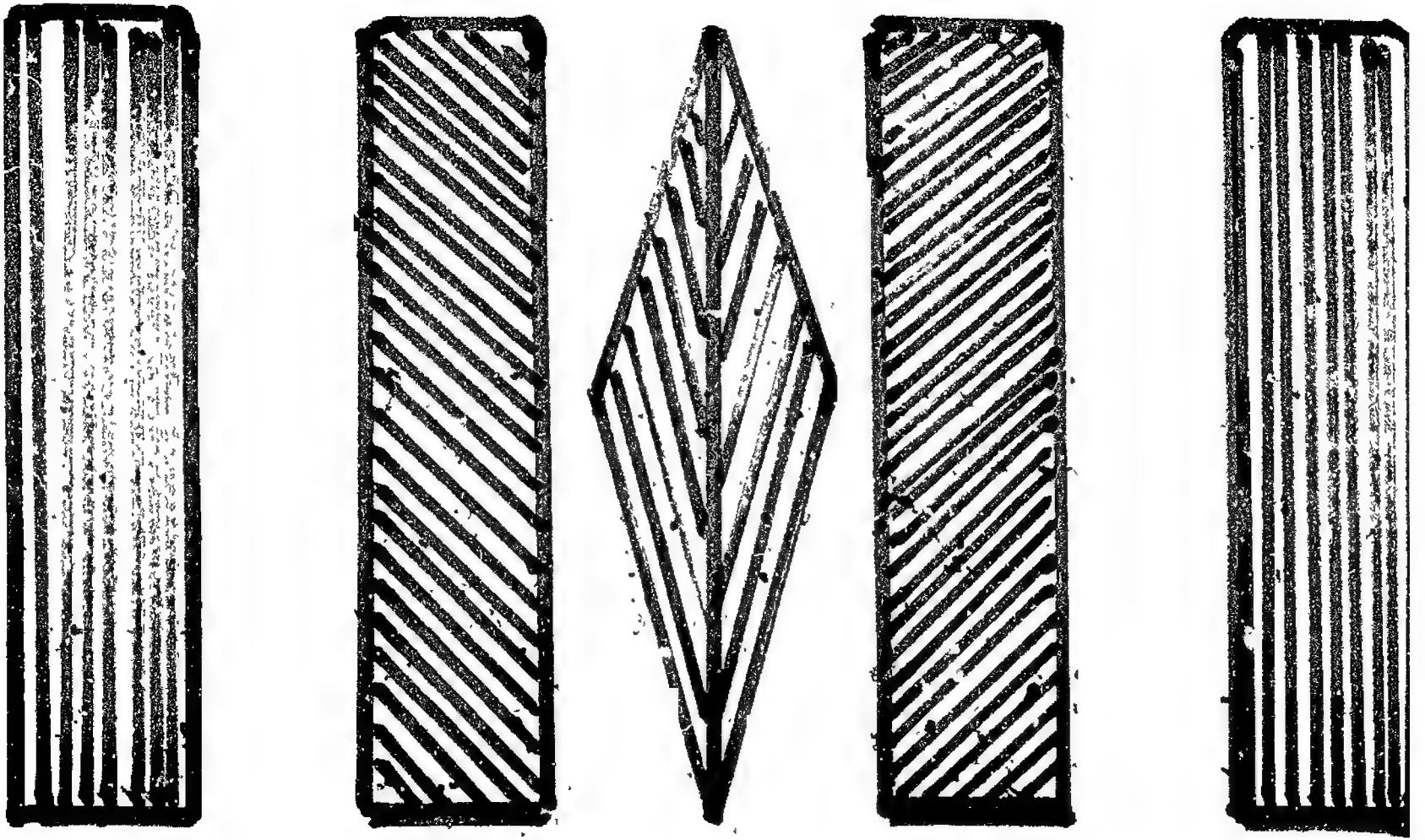
The Plaintiff sued the Defendants to establish his proprietary right to, and to recover possession of, a Math and the houses and land appurtenant to it, as stated and described in the plaint, together with Rs. 300 being the amount of three years' mesne profits at Rs. 100 per annum, prior to the institution of the suit, and further mesne profits from the date of suit until delivery of possession.

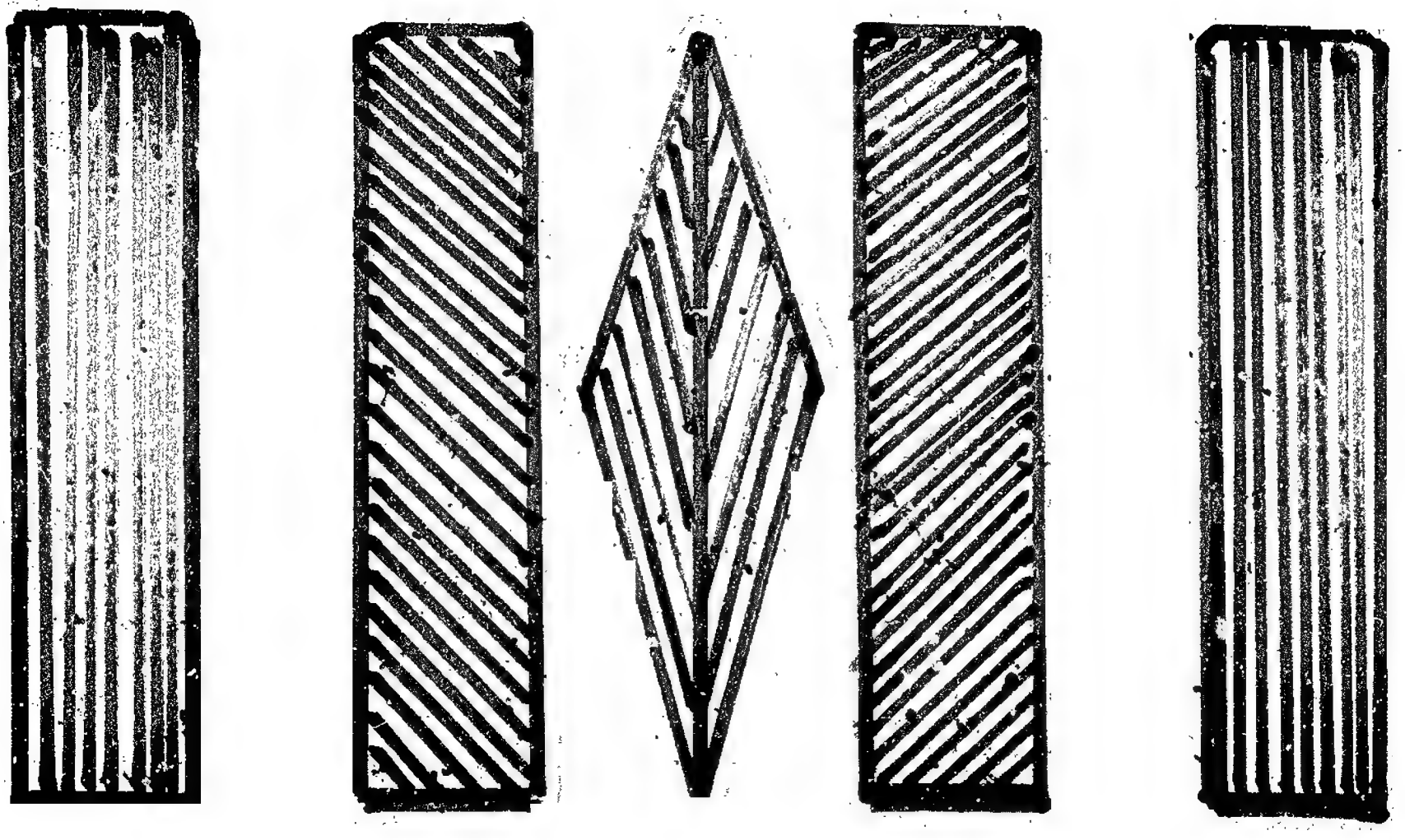
The original suit, No. 275 of 1895, was decided by the First Class Subordinate Judge of Dharwar, who awarded the claim with costs on the Defendants.

An appeal has been admitted in the High Court from the decision of the lower Court. Notice was ordered to issue by the Honourable Mr. Justice

Yours sincerely,

K. Bhuvaneswari





His Excellency the Governor in Council,

Fort St. George.

May it please Your Excellency,

The Lingayats most respectfully crave leave to present to Your Excellency in Council this humble memorial on behalf of His Holiness their Jagatguru Totadswami of Dambal Samsthan of Gadag for favourable consideration and disposal on the following grounds amongst others :—

1. That the Lingayats belong to an independent religion among Hindoos and bulk very largely in the Bombay Presidency as well as in the Madras Presidency, including Hyderabad State and Mysore Provinces and number 32 lacs in population according to the latest Census.

2. That the Lingayats have long asserted their sturdy independence of the Brahmins in matters of religion and have thwarted the strenuous endeavours of the Brahmins to bring them under their ecclesiastical domination.

3. That seeing that the Brahmins were unsuccessful which they were bound to be so owing to the differences in the doctrines between the two communities, *i.e.*, the Lingayats and the Brahmins these Brahmins heartily began to hate them and belittle them in the eye of the world and deliberately to present the Lingayats and their doctrines in distorted colours thus showing deep religious animosity and lack of spirit of toleration and kindliness.

4. That this religious ill-feeling subsisting between the two communities, the Lingayats and the Brahmins is also alluded to in the legal decisions (*vide* Minute of the late Justice W. Simpson, Puisne Judge of the Saddar Adaulat—I.L.R., 2 Bombay, page 474).

5. That even "The Madras Journal of Literature and Science," Vol. XI, pages 147 to 177, refers to the differences in religion between the Lingayats and the Brahmins and says that the Brahmins find it convenient to exaggerate their own claims and forget those of their opponents, *i.e.*, the Lingayats and the Brahmins cannot have any just ground of complaint if they are compelled to recognize the natural and civil rights of their fellow citizens, the Lingayats.

6. That the Lingayats on account of their religious freedom from the Brahmin shackles which were and are successfully fettered upon other communities, are looked down upon and are deliberately misrepresented by the Brahmins, whenever an opportunity presents itself being actuated by no motive other than that of magnifying their own importance in the estimation of the world.

7. That the authorized Agent and Council, on behalf of the Sringeri Swami the spiritual head of the Brahmins, has admitted that the Sringeri Swami has no ecclesiastical jurisdiction over the Lingayats and this admission has found its way in a recent case in Dharwar between the Brahmin Guru and the Lingayat Guru.

8. That such are the salient features of the Lingayats, who have long been maintaining their religious independence, undaunted by the Brahmanical machinations to bring them under control and to misrepresent them on all possible occasions.

That His Holiness Shree Jagatguru of Dambal Samasthan of Gadag is the spiritual head of the Lingayats and has His head Mutt at Gadag in the Presidency of Bombay and at Tambrahalli and Hampasagar in the District of Bellary.

10. That His Holiness is otherwise known as Anadi Siddhalinga Swami importing hoary antiquity and is the eighteenth in succession to the Mutt and is well-known for his religious austerities and for his profound erudition and for his philanthropy and for his extensive charities.

11. That he is the Chief Swami of very ancient Mutt which is full of interesting traditions and to which the highest sanctity is attached and the highest veneration is shown by the Lingayats; the famous Murgi Mutt of Chittradroog in the Mysore Provinces and the well-known Murisavira Mutt of Hubli are all branches of this Mutt. That these Swamies of this venerable ancient institution command as much reverence as the Sringeri Swami does amongst the Smarta Brahmins and occupy a position and rank exactly similar to that of the Sringeri Swami.

12. That the famous Mutt in Kumbhakonam in the District of Tanjore known as Periamattam in spite of the fact that there is the Mutt belonging to Shree Shankaracharyar of the Brahmins, is a branch of this Gadag Mutt and there is a tradition to the effect that the head of the Periamattam conquered Shree Shankaracharyar in religious discourses and established the Lingayat supremacy over the Brahmins which is borne testimony to by the fact that in the big tank known as Mahamakam tank in Kumbhakonam; there are two idols placed one above the other, one representing the Lingayat Matathipati and the other representing the Brahmin Matathipati.

13. That the said Shree Jagatguru of Dambal Samasthan of Gadag possesses lands granted and enjoyed under the Government and Native Rajahs belonging to different communities in Bombay and Madras Presidencies as well as in Mysore Provinces and Hyderabad States yielding an annual income of Rs. 50,000 or thereabouts in addition to collections from disciples.

14. That there are 500 Mutts subordinate to this Mutt in these provinces over which the Swami has superior ecclesiastical jurisdiction and the Swami has rich jewellery presented by Maharajahs such as the Rajah of Miraj and Sangli and by many other Native Princes. The chief of Harapanalli had given the village of Aukalgi as Palki Inam to this Mutt.

15. That these facts are brought out here with a view to the fact tha the Swamies of the Mutt are held in great esteem and reverence from time im memorial.

16. That the Shree Jagatguru has founded a Sanskrit School at Gadag which is attended by more than 20 Students for whom free feed is given in the Mutt at Gadag and also feeds the poor and the destitute.

17. That owing to the greatness of the Swami, the Bombay Government on the recommendation of the District Collector of Dharwar issued a Sanad exempting him from personal appearance in the Courts (*vide* Government Resolution No. 3085 at page 837 of the Bombay Government Gazette, June 23rd, 1904)

18. That the disciples of the Shree Jagatguru applied for a permit to take the Swami in a cross-palanquin and obtained the same after full enquiries made by the District Collector of Dharwar who came to the conclusion that this privilege has been enjoyed from time immemorial and that not only the Swami of Gadag, but also the Swamies of Hubli and Chitrakaldroog are also entitled to this privilege, the privilege having been recognized by Judicial decision (*vide* Dharwar District Magistrate's order, dated 14th May 1903).

19. That the Lingayats of Tambrahalli, a village in the District of Bellary, applied for permission to carry Shree Jagatguru Totadswami of Dambal Samsthan of Gadag in cross-palanquin in the public streets of Tambrahalli; and the Head Assistant Magistrate of Hospet, after enquiry, granted the requisite permission on the 19th December 1903.

20. That on the 22nd December 1903, one of the few Brahmin residents of the village Tambrahalli in the District of Bellary by name Venkoba Rau prayed for 3 weeks' time alleging that he would establish his right to prohibit the procession in the Civil Court; and accordingly the Head Assistant Magistrate of Hospet granted his prayer and ordered that the procession should not be held till the 10th July 1904

21. That the said Venkoba Rau then presented a revision petition to the Court of the District Magistrate of Bellary against the order of the Head Assistant Magistrate of Hospet made on the 19th December 1903, granting permission to carry the Swami in a cross-palanquin and the District Magistrate threw out the petition to the chagrin of the said Venkoba Rau on the 4th December 1904.

22. That the Lingayats were making arrangements to have the religious procession conducted on the 23rd, 24th and 25th June 1904 and had given also the required notice to the Police.

23. That the said Venkoba Rau, having come to know of the religious procession on the 23rd 24th and 25th June, presented a long petition to the Superintendent of Police on the 16th June 1904, in which he malaciously and wilfully misrepresented the situation in very exaggerated colours with the malignant intention of exasperating the Lingayats by wounding their religious feelings and he was successful in obtaining an order postponing the procession until further orders on the 20th June 1904.

24. That the said Venkoba Rau, the shanbhog of the village, was repeatedly presenting petitions with the object of causing vexation and annoyance to the Lingayats.

25. That the order made on the 19th December 1903 by the Head Assistant Magistrate was arrived at after full enquiry instituted by him in course of which it was established that the privilege of carrying the Swami in a cross-palanquin has been exercised by the said Swami for more than half a century.

26. That the petitions to the District Magistrate were renewed year after year to grant the said permit and every time the said Venkoba Rau bent upon mischief used to send up counter petitions which set out falsely that the grant would culminate in a breach of the peace in the village of Tambrahalli in the District of Bellary with the result that the Lingayats are referred to a suit in a Civil Court to establish this right.

27. That in the village of Tambrahalli there are not more than 7 or 8 Brahmin houses whereas the Lingayat houses number 300, and the allegations of Venkoba Rau stating that he represents other caste Hindoos such as Boyas are false and that no other classes of Hindoos are ever-known to have taken any objection to the ceremonial observances of the Lingayats and that there is no likelihood of a breach of the peace.

28. That the District authorities of Bellary being influenced by the counter petitions of the said Venkoba Rau interdicted religious processions and referred the Lingayats to a regular suit in a Civil Court thus causing dissatisfaction to the Lingayat community though the authorities are actuated by the best of motives.

29. That the adverse decisions to the prayers of the Lingayats which they ask for as a matter of right drove them to memorialize Your Excellency's Government and they appeal to you for the protection of their rights and privileges and religious usages in pursuance of the famous declaration of Her late lamented Majesty Queen Victoria the good

30. That from legal point of view the law affords protection only to congregational worship and the objection of the said Venkoba Rau has no reference to any such worship and as such is untenable and unsubstantial and made with the intention of injuring the religious susceptibilities of the Lingayat community and the District authorities should not be allowed to be influenced by the prejudices and predilections of any particular class when administering justice between man and man.

31. That the right to conduct religious processions in the public streets on lawful occasions in a lawful manner and subject to all lawful orders of a Magistrate is a natural right inherent in every subject of the State.

32. That the Brahmins could have interdicted religious processions by other communities on the public streets, if the public streets had become vested in them by Law, and they could not do so since they became vested in Local Funds Boards according to the Local Funds Boards Act.

33. That, in one of the recent decisions, the Madras High Court held in the disputes between the Vadagalis and the Tengalis that either of the community could not claim exclusive use of the public streets which have become vested by law in the Local Funds Boards.

34. That the right which the Lingayats claim being a natural right, the special privileges claimed by the Brahmins are incompatible with the recognized principles of British administration and equal rights of all citizens.

35. That the Law of British India has considerably changed the course of decisions as to the essentials of a valid custom and that it has been repeatedly held that the custom must be proved to exist before it can claim due recognition and it has been rightly held that the custom of interdicting the use of public streets is an unreasonable one and such it can't be enforced.

36. That the chief contention of the Brahmins is that they have got the use of prohibiting religious processions, this contention being answered by the late Chief Justice of Madras in the Full Bench decision of Sundram Chetty *Vs.* Queen, the leading case on the subject of processions and the use of public streets to the effect "A custom has to be proved before it can be recognized by a Court of Law and that a practice however ancient is not necessarily a valid custom." To constitute a valid custom it must be reasonable, certain and ancient and it is not probable that any Court would hold that to be a reasonable custom which requires the members of one section of the community to restrict themselves in their ordinary rights in recognition of a reverence due to a religion to which they do not belong and in which they do not believe.—I. L. R., 6 Madras, page 226.

37. That the above observation has been quoted and followed in the recent decision on the point in which the Madras High Court observes :—

"We have not been referred to a single reported case in which such a right of one sect to interdict a rival sect from the use of the public streets has been recognized by the superior Courts in India." The correct view, as stated in the later cases, is that every member of the public and every sect has a right to use the public streets in a lawful manner—I. L. R, 26 Madras, pages 377 & 383

38. That the right of going in the public streets in cross-palanquin is not exclusive right belonging to the Brahmins and that in a cross-palanquin suit brought by the Shringeri Swami for Rs. 15,000, damages and for a permanent injunction against the Lingayat Swami of Hubli the Shringeri Swami failed to prove the existence of such an exclusive privilege before the Bombay High Court with the result, that the suit was dismissed with costs, that the late Justice W. Simpson of the Sudder Adaulat held that the Shringeri Swami could not claim the exclusive use of the public streets and that under the aegis of the British Government everybody could exercise the right—I. L. R., 2 Bombay, 474.

39. That Shree Jagatgmu Totad Swami of Dambal Mutt Samsthan of Gadag is the highest Priest of the Lingayats (in the Bombay and Madras Presidency?)

40. That His Highness the Maha Rajah of Mysore sent an announcement in the year 1816 to all his officers that the Swami of Chitradroog Mutt in Mysore which is a branch Mutt of the Shree Totad Swami Mutt of Gadag (that the said Swami had the right of being carried in a cross-palanquin in conformity with ancient custom with all the necessary insignia (*vide* order by His Highness on the 29th September 1816).

41. That when the said Swami of Chitradroog went to the Bombay Presidency, the District authorities granted a permit to carry the Swami in a cross-palanquin with all the necessary insignia (*vide*

42. That the exclusive privilege claimed by the Shringeri Swami of the Brahmins was set at rest by the facts aforesaid.

43. The Petitioners therefore pray that Your Excellency's sympathetic Government may be pleased to grant permission to carry their Jagatguru Totad Swami of Dambal Simhasthan of Gadag in a cross palanquin with all insignia in the village of Thimmapuram in the District of Bellary and in other villages and towns in the Madras Presidency for which act of justice your memorialists are under a deep debt of gratitude.

THE INDIA STEAM PRINTING WORKS, MADRAS

In the District Court of Dharwar at Dharwar.

Exhibit 20.

CIVIL APPEAL No 53 OF 1916

Findings

The issues remanded are Nos. 1, 2, 5 6 and 8 of those framed by the lower Court. I think the lower Court's findings on these issues are correct

Issue 1. To parade in a cross palanquin is not one of the natural uses to which public streets should be put. It cannot by any possibility be said that every subject has this right by virtue of custom. The appellant's evidence in the lower Court was heard partly in November 1915 and partly in December 1916. There is a wide divergence between these two sets of witnesses. The majority of the first batch of witnesses testified that only the heads of ancient and big maths had the privilege. They distinctly averred that the heads of new maths had not the privilege. The last one to be examined was Shantapa (Exhibit 91). He differed from the others in alleging that any swami could be carried in a cross-palanquin. The appellant appears to have talked this matter over with his witnesses and come to the decision that it would serve his case better if his witnesses alleged that even a sweeper could ride in a cross palanquin if he liked. The second batch of witnesses were evidently tutored to support this theory, and some of them actually gave instances in which ordinary persons had so ridden. The one who went farthest was Kachapa (Exhibit 110) who says he saw two sweepers in a cross palanquin in Trichinopoly. He evidently felt on safe ground as the respondents were not likely to bring witnesses from Trichinopoly. I think this lot of witnesses are entitled to no credence whatever.

Issue 2.—I think the evidence of the first batch of witnesses and the evidence led for Defendant 1 conclusively shows that it is customary for Defendant 1 and other heads of ancient and superior maths to travel in a cross palanquin. The only other swamis mentioned by name who follow this custom are the heads of the Chittaldurg and Hubli Maths.

Issue 5:—It is clear from Exhibit 201 the judgment of the High Court in Special Appeal No. 277 of 1875 that the Appellant as Andanswami of Mundargi was the subordinate of Defendant 1. That finding was necessary for the decision of the dispute then between the parties and is binding upon the Appellant. I have also gone through the evidence led in this suit on that very point, evidence which has been carefully discussed in the lower Court's judgment and I find myself in entire agreement with the lower Court. The Andanswami of Dambal as he was styled the Appellant's Guru was the subordinate of the Totad-swami of Gadag and Dambal. The Appellant is the successor of the Andanswami who was evicted under the decision of the High Court to which I have just referred. The evidence shows that the Appellant's Guru after his eviction lived in the house of one Sadashivaya (Exhibit 98). After some years he got a new math built. Exhibit 127 shows that permission to build was given in 1883. Then in 1901 there was a

reconciliation between the Totadswami and the Andaneswami. This is proved by Exhibits 143, 145, 140, 146, 147, 118. It is absurd for the Appellant's pleader to deny in the face of this evidence that his client is the one referred to as the Andaneswami of Dambal. That is the title by which he was known although he did reside principally at Mundargi. This reconciliation in 1901 amounted in effect to a swearing of fealty or allegiance. It was the submission of a subordinate to his master. Some years later the Appellant seems to have repented himself of his submission. According to his own mukhtyar (Exhibit 32), he has been calling himself a jagadguru, thus putting himself on a level with his master, since the year 1912. He cannot tack on to his own habits those of his predecessor, because whatever parade the latter made in a cross palanquin was done as the Totadswami's subordinate and not in his own right. The Appellant sets up an independent right to advertise himself in this way. Giving the utmost credence to his witnesses, most of whom appeared to be capable of telling any lie, his own habit does not go back more than 25 years. During that period he is said to have ridden in a cross palanquin on certain dates in Shravan and during the last 8 or 9 years in Vaishakh also. He is said to have travelled in this manner on other unspecified occasions. I am emphatically of opinion that this kind of usage is not sufficient to establish a custom.

Issue 6 :—This issue does not appear to differ materially from issue 2.

Issue 8 :—The statements in paragraph 2 of the plaint that there is an ancient custom of the Plaintiff's math and that he is a jagadguru are obvious misstatements. The rest of that paragraph deals with matters which I have already discussed. The answer to the issue is: 'no'.

5th December 1919.

C. CLEMENTS.

Asst. to Com.

[redacted]

ਸਾਰੇ ਸਾਥੀਆਂ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਸਮੇਂ ਸਿਰ ਪਹੁੰਚਣ ਦੀ ਕਿਰਪਾਲਤਾ ਕਰਨੀ ਜੀ।

ਸਾਰੇ ਸਾਥੀਆਂ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਸਮੇਂ ਸਿਰ ਪਹੁੰਚਣ ਦੀ ਕਿਰਪਾਲਤਾ ਕਰਨੀ ਜੀ।

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ਸਾਰੇ ਸਾਥੀਆਂ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਸਮੇਂ ਸਿਰ ਪਹੁੰਚਣ ਦੀ ਕਿਰਪਾਲਤਾ ਕਰਨੀ ਜੀ।

ಶ್ರೀಲಕ್ಷ್ಮೀವಿಲಾಸ ಬ್ಯಾಂಕಿನ ವಿಶೇಷ ಸಭೆ.

ಸದರಿ ಬ್ಯಾಂಕಿನ ಇಸವಿ ಅಕೌಂಟ್ಸ್ ಬಿಟ್ಟು ತಾರೀಖು ೦೬ನೇ ಭಾನುವಾರ ಬೆಳಿಗ್ಗೆ ೩ ಘಂಟೆಯಲ್ಲಿ ಬ್ಯಾಂಕಹೌಸ್ಸಿನಲ್ಲಿ ಆರ್ಡಿನರಿ ಜನರಲ್ ಮೀಟಿಂಗಿಗೋಸ್ಕರ ಸಭೆಸೇರಿ ನಡೆಸಿದ ಪ್ರೊಸೀಡಿಂಗ್ಸು

ಹಾಜರಿದ್ದ ಮೆಂಬರುಗಳಸುಟ್ಟೆ ೧೫

ಈ ಮೀಟಿಂಗಿನಲ್ಲಿ ಮು॥ ರಾ॥ ದೊಡ್ಡಬ್ಬಾಗಲು ಜೋಡೀದಾರ್ರು ತಿರುಮಲೆ ಶ್ರೀರಂಗಾಚಾರ್ಯರವರು ಪ್ರೆಸಿಡೆಂಟರಾಗಿರಬೇಕೆಂದು ಮು॥ ರಾ॥ ಉಕ್ಕಲಗೆರೆ ಇನಾಮುದಾರ್ ಶ್ರೀನಿವಾಸರಾಘವಾಚಾರ್ಯರು ಪ್ರಪೋಜು ಮಾಡಿದ್ದನ್ನು ಮು॥ ರಾ॥ ಸಾಹುಕಾರ ಮುಂಡಿ ಕೃಷ್ಣಮಾಚಾರ್ಯರು ಅನುಮೋದಿಸಿದರು.

ಈ ಮೀಟಿಂಗು ಸೇರತಕ್ಕದ್ದಕ್ಕಾಗಿ ಮಾಯೆ ಮಜಕೂರು ತಾರೀಖು ೧೪ ಲ್ಲು ಕೊಡಲ್ಪಟ್ಟ ಬ್ಯಾಂಕು ಮೆಂಬರುಗಳ ಮೇಲೆ ಜಾರಿಯಾದ ನೋಟೀಸನ್ನೂ ಆಡಿಟರ್ ಮತ್ತು ಡೈರೆಕ್ಟರುಗಳ ರಿಪೋರ್ಟು ಬ್ಯಾಲನ್ಸ್‌ಷೀಟು ಬ್ಯಾಂಕು ರೂಲ್ಸನ್ನೂ ಸದರ ಪ್ರೋದಲಾಯಿತು.

ರೆಸ್ಯೂಲ್ಯೂಷನ್ನುಗಳು.

೧ ಈಗ ಇರತಕ್ಕ ಡೈರೆಕ್ಟರುಗಳು ರಿಟೈರಾಗತಕ್ಕದ್ದು.

೨ ಡೈರೆಕ್ಟರುಗಳ ಮೊಕರೂರಾತಿ

೧ ಮು॥ ರಾ॥ ದೊಡ್ಡಬ್ಬಾಗಲು ಜೋಡಿದಾರ್ರು ತಿರುಮಲೆ ಶ್ರೀರಂಗಾಚಾರ್ಯರವರು.

೧ ಮು॥ ರಾ॥ ಉಕ್ಕಲಗೆರೆ ಇನಾಮುದಾರ್ರು ಶ್ರೀನಿವಾಸರಾಘವಾಚಾರ್ಯರವರು.

೧ ಮು॥ ರಾ॥ ಪಾಜಮೇಯಂ ಸುಂದರಾಚಾರ್ಯರವರು.

೧ ಮು॥ ರಾ॥ ಚಕ್ರವರ್ತಿ ಗೋಪಾಲಾಚಾರ್ಯರವರು.

೧ ಮು॥ ರಾ॥ ಆನಂದೂರುಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರು.

೨ ಮು॥ ರಾ॥ ಭೋಗನಂಜಪ್ಪನವರು.

ಇವರುಗಳು ಡೈರೆಕ್ಟರಾಗಿರಬೇಕೆಂದು ಮು॥ ರಾ॥ ಕೊಮ್ಮಟ್ಟರ ಪ್ಪನವರು ಪ್ರಪೋಜುಮಾಡಿದ್ದನ್ನು ಸರ್ವರೂ ಅನುಮೋದಿಸಿದರು.

೩ ರೂಲ್ಸುಬದಲಾವಣೆ ಮತ್ತು ವಿಶೇಷಗಳು.

೧ ರೂಲ್ಸು ೧೫ನೇ ಸೆಕ್ಷನಲ್ಲಿ ಮಾಡಿದಲಾ ವೇವಾಜ್ಞಿನಿಂದ, ೧೯೦೦ ರೂಪಾಯಿಯಂಬುವದನ್ನು ತೆಗೆದು ೧೦೦ ರೂಪಾಯಿ ಎಂದೂನೂ ಮಾಸಕ್ಕೆ ೩೦ ರೂಪಾಯಿ ಎಂಬುವದಕ್ಕೆ ಬದಲು ೧೦೦೦ ರೂಪಾಯಿ ಎಂದೂನೂ ೩೦೦ ರೂಪಾಯಿ ಎಂಬುವ ಸ್ಥಳದಲ್ಲಿ ಐನೂರು ೫೦೦ ರೂಪಾಯಿ ಎಂದೂ ತಿದ್ದಿಸಬೇಕೆಂದು ಮು॥ ರಾ॥ ಮುನಾಗೂರು ವೀರಪ್ಪನವರು ಪ್ರಪೋಜುಮಾಡಿದ್ದನ್ನು ಸರ್ವರೂ ಅನುಮೋದಿಸಿದರು.

೨ ರೂಲ್ಸು ೩೫ನೇ ಸೆಕ್ಷನ್‌ಚಟ್ಟೆರುಭಾಗದಲ್ಲಿ ಮ್ಯಾನೇಜರು ಮತ್ತು ಆಡಿಟರಿಗೆ ರುಸುಂ ಬಾಯಮ್ಮಾಗಿ ಸಲ್ಲತಕ್ಕದ್ದೆಂಬುವದಕ್ಕೆ ಬದಲಾಗಿ ಈಗನೋದತಕ್ಕ ಮ್ಯಾನೇಜರ್ ವಿದ್ದಲಿಂಗದುರಿದೇವರು ಆಡಿಟರ್ ಸುಬ್ಬಾಯರು ಬಾಯಮ್ಮಾಗಿ ಇಮ್ಮಡಿ ಬಾಯಂ ರುಸುಂ ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಮು॥ ರಾ॥ ಉತ್ತನಳ್ಳಿ ವೀರಪತ್ಯೋಗಾರ್ ಕೊಮ್ಮಟ್ಟರಪ್ಪನವರು ಪ್ರಪೋಜುಮಾಡಿದ್ದನ್ನು ಸರ್ವರೂ ಅನುಮೋದಿಸಿದರು.

೩ ರೂಲ್ಸು ೩೫ನೇ ಸೆಕ್ಷನಲ್ಲಿ ಮ್ಯಾನೇಜರಿಗೆ ಡೈರೆಕ್ಟರು ರಜಾ ಕೊಡಬೇಕೆಂದು ನಮೂದು ಇರುವದಕ್ಕೆ ರಜಾ ಅವಶ್ಯಕವಿದ್ದ ಕಾಲದಲ್ಲಿ ತಮ್ಮ ಜವಾಬ್ದಾರಿಮೇಲೆ ಮ್ಯಾನೇಜರಕೆಲಸಕ್ಕೆ ಕುಂದಕವಿಲ್ಲದೆ ತಮಗೆ ಇಷ್ಟಬಂದ ಡೈರೆಕ್ಟರಿಗೆ ಭಾಮ್ಗೂ ಕೊಟ್ಟು ಡೈರೆಕ್ಟರುಗಳಿಗೆ ರಿಪೋರ್ಟುಮಾಡಿ ರಜಾದಮೇಲೆ ಚೆನ್ನಾಗಿ ವಾಪಸು ಬಂದು ಭಾಗ್ಯಜ್ಞತೆಗೆದುಕೊಂಡದ್ದಕ್ಕೆ ರಿಪೋರ್ಟುಮಾಡಬಹುದೆಂದು ಮು॥ ರಾ॥ ಸುಬ್ಬಾಯರು ಪ್ರಪೋಜು ಮಾಡಿದ್ದನ್ನು ಸರ್ವರೂ ಅನುಮೋದಿಸಿದರು.

೮ ನೇ ವರ್ಷಾರ್ಥಿವಿಜಯದಲ್ಲಿ

ಈ ಶಾಲೆಯಲ್ಲಿ ಓದುವ ವಿದ್ಯಾರ್ಥಿಗಳು ಪ್ರತಿ ವರ್ಷ ಕೊನೆಯಲ್ಲಿ ಪರೀಕ್ಷೆಗಳನ್ನು ಕೊಡುವಾಗ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಪಾಸು ಆಗುವುದಕ್ಕೆ ಬೇಕಾದಷ್ಟು ಅಂಕಗಳನ್ನು ಪಡೆದವರಿಗೆ ಬಹುಮಾನ ಕೊಡುವುದು ಸಂಪ್ರದಾಯವಾಗಿರುವುದರಿಂದ ಅಂತೆಯೇ ಬಹುಮಾನಗಳನ್ನು ಪಡೆಯಲಿಚ್ಛಿಸುವ ವಿದ್ಯಾರ್ಥಿಗಳು ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರಿಗೆ ಕೆಲವು ದಿವಸಗಳ ಮುಂಚೆ ಅರ್ಜಿಗಳನ್ನು ಕೊಟ್ಟಿದ್ದರು. ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರಿಗೆ ಕೆಲವು ದಿವಸಗಳ ಮುಂಚೆ ಕೋಕಿಲಾಚಾರ್ಯರವರಿಗೆ ಕೆಲವು ದಿವಸಗಳ ಮುಂಚೆ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಪಾಸಾಗುವುದಕ್ಕೆ ಬೇಕಾದಷ್ಟು ಅಂಕಗಳನ್ನು ಪಡೆದವರ ಪಟ್ಟಿಯನ್ನು ಕೊಡಲಾಗಿತ್ತು. ಆ ಪಟ್ಟಿಯಲ್ಲಿ ಹೆಸರುಗಳನ್ನು ಬರೆಯುವಲ್ಲಿ ಅಕ್ಷರಕ್ರಮ ಅಥವಾ ಅಂಕಕ್ರಮ ಸರಿಯಾಗಿ ಇಲ್ಲದೆ ಸ್ವೇಚ್ಛೆಯಾಗಿ ಬರೆದಿದ್ದರು. ಆದುದರಿಂದ ಆ ಪಟ್ಟಿಯಲ್ಲಿ ಮೊದಲು ಬರೆದಿದ್ದ ಹೆಸರುಗಳವರಿಗೆ ಎಷ್ಟು ಬಹುಮಾನ ಕೊಡಬೇಕೆಂದು ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರು ಕೋಕಿಲಾಚಾರ್ಯರವರನ್ನು ಕೇಳಿದರು. ಕೋಕಿಲಾಚಾರ್ಯರವರು ಆ ಪಟ್ಟಿಯಲ್ಲಿ ಮೊದಲು ಬರೆದಿದ್ದ ಹೆಸರುಗಳವರಿಗೆ ಬಹುಮಾನ ಕೊಡಬೇಕೆಂದು ಹೇಳಿದರು. ಆ ಪಟ್ಟಿಯಲ್ಲಿ ಕೊನೆಯಲ್ಲಿ ಬರೆದಿದ್ದ ಹೆಸರುಗಳವರಿಗೆ ಬಹುಮಾನ ಕೊಡಬೇಕೆಂದು ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರು ಹೇಳಿದರು. ಆದುದರಿಂದ ಆ ಪಟ್ಟಿಯಲ್ಲಿ ಮೊದಲು ಬರೆದಿದ್ದ ಹೆಸರುಗಳವರಿಗೆ ಬಹುಮಾನ ಕೊಡಬೇಕೆಂದು ಕೋಕಿಲಾಚಾರ್ಯರವರು ಹೇಳಿದರು. ಆ ಪಟ್ಟಿಯಲ್ಲಿ ಕೊನೆಯಲ್ಲಿ ಬರೆದಿದ್ದ ಹೆಸರುಗಳವರಿಗೆ ಬಹುಮಾನ ಕೊಡಬೇಕೆಂದು ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರು ಹೇಳಿದರು. ಆದುದರಿಂದ ಆ ಪಟ್ಟಿಯಲ್ಲಿ ಮೊದಲು ಬರೆದಿದ್ದ ಹೆಸರುಗಳವರಿಗೆ ಎಷ್ಟು ಬಹುಮಾನ ಕೊಡಬೇಕೆಂದು ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರು ಕೋಕಿಲಾಚಾರ್ಯರವರನ್ನು ಕೇಳಿದರು. ಕೋಕಿಲಾಚಾರ್ಯರವರು ಆ ಪಟ್ಟಿಯಲ್ಲಿ ಮೊದಲು ಬರೆದಿದ್ದ ಹೆಸರುಗಳವರಿಗೆ ಬಹುಮಾನ ಕೊಡಬೇಕೆಂದ

ಶ್ರೀಲಕ್ಷ್ಮೀವಿಲಾಸ ಬ್ಯಾಂಕ ಲಿಮಿಟೆಡ್ ಆಫೀಸ್ ಸೂಚನೆ

ಸರ್ವಸಾಧಾರಣರಿಗೆ ಇದರ ಬಗ್ಗೆ ತಿಳಿಸುವುದೇನೆಂದರೆ ಈ ಬ್ಯಾಂಕಿನ ಮೊದಲನೆಯ ವಾರ್ಷಿಕ ಸಭೆಯು ಈ ಕೆಳಗಿನ ಸಮಯ ಸ್ಥಳಗಳಲ್ಲಿ ಕೆಳಗಿನ ವಿಷಯಗಳನ್ನು ಕುರಿತು ಆಲೋಚಿಸಲಿಕ್ಕಾಗಿ ಸೇರಿಸಲಿಕ್ಕಿದೆ ಎಂಬುದಾಗಿ

ಪ್ರಾಜಿರಿದ್ದಪುಂಗುರುಂಗಳಲ್ಲಿ ಮೈ ೧೫

ಈ ವಿಷಯಂಗಳನ್ನು ಮಾ॥ ರಾ॥ ಜೊತ್ತಬ್ಬಾಗಲು ಮೋಕ್ಷಿಪಾಲು ತಿರುಮಲೆ ಶ್ರೀರಂಗಾಚಾರ್ಯರವರು ಸೂಚಿಸಿದಂತೆ ಅನುಮೋದಿಸಿದ್ದು ಮಾ॥ ರಾ॥ ಶಿವಲಿಂಗಯ್ಯನವರು ಪ್ರಸ್ತಾಪಿಸಿ ಮಾಡಿದ್ದನ್ನು ಸರ್ವರೂ ಅನುಮೋದಿಸಿದರು.

ಈ ವಿಷಯವು ಶೇರಮಾರ್ಕೆಟ್ಟಿಗಾಗಿ ಸೂಚೀಪುಸ್ತಕಗಳು ಎಲ್ಲಾ ಬ್ಯಾಂಕುಗಳಲ್ಲಿಯೂ ಮಾರಲಿಕ್ಕಾಗಿ ನೋಟೀಸನ್ನು ಸರ್ವರಿಗೂ ತಿಳಿಸಲಿಕ್ಕಾಗಿ ಮತ್ತೂ ಭಾಗಸಾರ ಸಹಿತ ಅರ್ಜಿನೆ ಬಿಡಿಸಲಿಕ್ಕಾಗಿ ಪ್ರಾಸ್ಪೆಕ್ಟಸ್ಸನ್ನು ಪ್ರೋಪಸಲಾಯಿತು.

ಮುಂಬರುಗಳ ಅರಾಪೆ ಕೇಳ್ಳುಪುಟ್ಟ ಏಳಪಾರ್ಯಂಬಿಯಿಂದ ಅರ್ಜಿ ನಿರ್ಜಿನದಲ್ಲಿವಾಟುಂಗು ಪ್ರೊವಿಡಿಂಗ್ಸ್ ಬಾಯುಂಮೂಲ್ಲುಟ್ಟತು.

ಈ ವಿಷಯಂಗಿಸಲ್ಲಿ ಮಾ॥ ರಾ॥ ಜೊತ್ತಬ್ಬಾಗಲು ಮೋಕ್ಷಿಪಾಲು ತಿರುಮಲೆ ಶ್ರೀರಂಗಾಚಾರ್ಯರವರು ಅಗ್ಯಾಸನವನ್ನು ಪಡೆದು ಕೆಲಸವನ್ನು ಜರಿಗಿಸಿದ್ದಕ್ಕಾಗಿ ಸರ್ವರೂ ಥ್ಯಾಂಕ್ಸಮಾಡುತ್ತಾರೆಂದು ಮಾ॥ ರಾ॥ ಸ್ಥಿರವಾಸ್ಯರವರು ಅಲ್ಲಾಣಚೆಯ್ಯಂಗಾರ್ ಸೂಚೋಪುಮಾಡಿದ್ದನ್ನು ಸಕ್ಕೆಪೆಮಾಡಿದರು.

ಈಬಳಿ ತಿರುಮಲೆ ಶ್ರೀರಂಗಾಚಾರ್ಯರು ಎಂದು

ಗ್ರಂಥಾಪ್ಪರದಲ್ಲಿ ಅಭಿ

ಪ್ರಸಿಡೆಂಟ್

ಸಬ್ಸ್ಕ್ರೈಬ್ ಮಾಡಿದವರು ಬ್ಯಾಂಕಾಲಾ ಮೈಸೂರು

ಶ್ರೀಲಕ್ಷ್ಮೀಕಾಲಸರ್ಪಿಣ್ಯಾದಿ (ಲಕ್ಷ್ಮೀಪುರಾಣ)

ಪೀಠಿಕೆ.

ಸರ್ವಜ್ಞಾಯ ನಮಃ ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ ಶ್ರೀಮತೇ ನಿಗಮಾಂತ ಮಹಾದೇಶಿಕಾಯ ನಮಃ ಶ್ರೀಮತೇ ಲಕ್ಷ್ಮೀನೃಸಿಂಹಾಯ ನಮಃ ಶ್ರೀಮತೇ ಲಕ್ಷ್ಮೀರಮಣಾಯ ನಮಃ ಶ್ರೀಮತೇ ಲಕ್ಷ್ಮೀಪತಯೇ ನಮಃ ಶ್ರೀಮತೇ ಲಕ್ಷ್ಮೀಕಾಂತಾಯ ನಮಃ ಶ್ರೀಮತೇ ಲಕ್ಷ್ಮೀವಲ್ಲಭಾಯ ನಮಃ ಶ್ರೀಮತೇ ಲಕ್ಷ್ಮೀಪ್ರಾಣನಾಥಾಯ ನಮಃ ಶ್ರೀಮತೇ ಲಕ್ಷ್ಮೀಹೃದಯಾಯ ನಮಃ ಶ್ರೀಮತೇ ಲಕ್ಷ್ಮೀಪ್ರಿಯಾಯ ನಮಃ ಶ್ರೀಮತೇ ಲಕ್ಷ್ಮೀಸಖ

ಗಣಂಗಳ್ಗೂಡಿಯ ಮುನೆಯಲ್ಲಿ ಎಕೆಪ್ಟ್ ಪ್ರತಿನಿಧಿ ಜನರಲ್ ಮಿನಿಟಿಂಗಿನ ಸ್ಥಳದ ಸಭೆಯಲ್ಲಿ ನವಸಿದ ಗ್ರೆಶ್ಚಿಟಿಂಗ್ಸ್.

ಯಾಜಮಿಷ್ಟ ಮೊ ನಮಗಳ ಸಂಬಂಧ ಗಿ.

ಈ ಸೊಸಾಟಿಯಂಗಳಲ್ಲಿ ಮು ಸ ರಾ ॥ ಮೊದ್ಲ ಅಧ್ಯಾಪಕ ಬೇಳಿಮಾಕ ಶ್ರೀರಂಗಾಚಾರ್ಯರವರು ಪ್ರತಿನಿಧಿಯಾಗಿದ್ದರು. ಮು ರ ॥ ಪುಳ್ಳ ಅಗಿಲೆ ವಿಜಯಾಪುರ ಶ್ರೀ ವಿಜಯ ನಗರಾಚಾರ್ಯರವರು ಪ್ರತಿನಿಧಿಯಾಗಿ ಶ್ರೀ ಕೋಟಿಜಾಮೂ ರಿವ್ಯರನ್ನು ಮು ॥ ರಾ ॥ ಅಂಬಿಜಾಮಾಣಿಕರ ನಮಸ್ಕಾರಗಳನ್ನು ಮುದ್ರಾ ಪಾಲಿಸಿಲಿಯಂ ಸುಂದರಾಚಾರ್ಯರವರು ನವ ಸಂದೇಶವನ್ನು ತಿಳಿಸಿದರು.

ಈ ವಿವಾಟಿಂಗ್ ತಲಿದಲ್ಲಿ ಕ್ರೈಸ್ತಾಗಿ ನಮಸ್ಕಾರಮಾಡಿಕೊಂಡು ಬಂದಿದ್ದು ೯ ಪಟ್ಟು ಮೊಹಮ್ಮಟ್ಟಿ ಬ್ಯಾಂಕ್ ಸಂಬರುಗಳ ಮೇಲೆ ಜಾರಿಯಾಪ ನೋಟಿಸ್ಸು ಓದಲಾಯಿತು.

ಬಡ್ಡಿ ಸಂಕ್ಷೇಪಗಳು.

೧ ಈ ಸೊಸೈಟಿ ಶ್ರೀಲಶ್ರೀ ಶ್ರೀನಿವಾಸ್ ಬ್ಯಾಂಕ್ (ಲಿಮಿಟೆಡ್ ಅಭಿಧಾನ) ನೋಂದಣಿ ಎಂದು ಹೆಸರ ಸ್ಥಾಪಿಸಿಯ ಸಾರ್ವಜನಿಕ ಶಿಕ್ಷಣಾಧಿಕಾರಿಯವರ ಸಂಪೂರ್ಣ ಕೂಲಿನಿ ವಿಜಯಸ್ಥಾಪ್ರಜನ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ೧೯೩೬ನೇ ಇಸವಿ ೧೦ನೇ ನವಂಬರ್ ತಿಂಗಳಿನಲ್ಲಿ ಕಾರ್ಯಾರಂಭಿಸಿದ್ದಕ್ಕೆ ಅನುಸಾರವಾಗಿ ರಿಜಿಸ್ಟ್ರೇಷನ್ ಪಡೆದುಕೊಂಡಿದ್ದು ೧೯೩೭ನೇ ಇಸವಿ ಜನವರಿ ತಿಂಗಳಿನಲ್ಲಿ ಕಾರ್ಯಾರಂಭವಾಯಿತೆಂದು ಜಾರಿಯಲ್ಲಿ ತರಲಪ್ಪಟ್ಟಿದ್ದು. ಒಪ್ಪಿದರು.

೨ ಈ ಬ್ಯಾಂಕಿನ ಮುಂಚಿನ ವರ್ಷ ಪ್ರಕ್ಷೇಪದಲ್ಲಿ (೧೯೩೭) ರುಪಾಯಿಗಳು ಮೃಷ್ಟಿಪ್ಪಾಗಿಯೂ ಭಾಗ ೧೫೬ (೧೫೬) ರುಪಾಯಿಗಳುಳ್ಳ (೧೫೬೦) ಭಾಗಗಳಾಗಿ ಸಮ ಭಾಗಿಸಲ್ಪಟ್ಟಿತ್ತು. ಪ್ರಕ್ಷೇಪವಿದ್ದ ಪೀಳಿಯಲ್ಲಿ ಈ ಸಂಖ್ಯೆ ಏರಿಸ್ಪೀಸಾವೆಸಿಯಿತು.

ಉಳಿದದ್ದು..

೩ ಪ್ರಾಯಶ್ಚಿತ್ತ ಪ್ರಕರಣ

೪ ಪ್ರಾಯಶ್ಚಿತ್ತ ಪ್ರಕರಣದಲ್ಲಿ ಪ್ರಾಯಶ್ಚಿತ್ತ ಪ್ರಕರಣ

ಮ್ಮ. ನೋಟಿಫಿಕೇಷನ್ನಿನಲ್ಲಿ ಹೇಳಿರುವ ಕಾಲಮಿತಿಯೊಳಗೆ ಪೂರ್ತಿಯಾಗಿ ಕಟ್ಟಿರದ ಷೇರುಗಳ ಮೇಲೆ ಕಂಪನಿಯವರು ಕಟ್ಟಿಸಿಕೊಳ್ಳಬೇಕಾಗಿರುವ ಹಣದಲ್ಲಿ ಕಟ್ಟಿರುವ ಹಣವನ್ನು ಕಳೆದು ಬಾಕಿಯಿರುವುದನ್ನು ಷೇರುದಾರರು ಕಟ್ಟಿಸಿಕೊಳ್ಳುವಂತೆ ಮಾಡಿ ಅಸ್ತಿತ್ವಕ್ಕೆ ತರಲಾದ ಕಂಪನಿಯ ಷೇರುಗಳಿಗೆ ಮಾತ್ರ ಮುಚ್ಚಳಿಕೆ ಮಾಡಿಕೊಳ್ಳುವುದು. ಆದರೆ ಯಾವ ಷೇರುಗಳಿಗಿಂತ ಕಡಿಮೆ ಹಣ ಕಟ್ಟಿಸಿಕೊಳ್ಳಬಾರದು. ಹಾಗೆ (೪) ಷೇರುಗಳಿಗೂ ಪೂರ್ತಿಯಾಗಿ ಕಟ್ಟಿಸಿಕೊಳ್ಳಲಿಕ್ಕೆ ಮೊದಲಾಗಿ (೩೪) ತಿಂಗಳುಗಳಾಯಿತಾದರೂ ಇನ್ನೂ ಹೆಚ್ಚಿಗೆ ಆಗಿಲ್ಲವಾಗಿಯೂ ಹೆಚ್ಚಿಗೆ ಕಟ್ಟಿಸಿಕೊಳ್ಳಲಿಕ್ಕೆ (೬) ತಿಂಗಳಿಗಿಂತ ಕಡಿಮೆ ಆಗಿಲ್ಲವಾಗಿಯೂ ಇರಬೇಕು. ಅಷ್ಟೇ ಅಲ್ಲದೆ ಕಂಪನಿಯವರು ಕಟ್ಟಿಸಿಕೊಳ್ಳುವ ಹಣವು ಒಟ್ಟಿನಲ್ಲಿ ಕಂಪನಿಯ ಬಂಡವಾಳದ ಒಂದು ಭಾಗಕ್ಕಿಂತ ಹೆಚ್ಚಿಗೆ ಆಗಿರಬಾರದು. ಒಬ್ಬನದು.

ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಷೇರುದಾರರು ತಮ್ಮ ಷೇರುಗಳನ್ನು ಸರ್ಕಾರ ಮಾಡಬೇಕಾದರೆ ಬ್ಯಾಂಕಿಗೆ ಬೇರೆ (೧) ಕೈ (೬) ಆಗಿ ಇರಿಯೊಪನೆ ಸರ್ಕಾರವೇ ಬೆಸವಿ ಇಂಸ್ಟ್ರು ಜುಬರು ಇರಾನಿರ್ಬೇಕೆಂದೆ ನೀನು ಅಕ್ಕಿಗೆ ಅಪೂರ್ಣವಾದ ಶಿಕ್ಷೆಯಾಗಿರುವ ಬ್ಯಾಂಕಿನವರ ಅಮೂಲ್ಯತೆಯಿಂದ ಯಾವರಿಗೆ ಪೂರ್ಣವಾಗಬಹುದು. ಸಾಲಗಾರರಿಗೆ ತರಲಿಗೆ ಸರ್ಕಾರವಾಗುವಷ್ಟಕ್ಕೆ ಅನುಕೂಲವಿಲ್ಲದವರು ಬ್ಯಾಂಕಿಗೇನೆ ತಮ್ಮ ಷೇರುಗಳನ್ನು ಪಲಿಂಬಿಸಿಬಹುದಾಗಿದ್ದು. ಬ್ಯಾಂಕಿನವರು ಅಂಥಾ ಪರಿಯಂತ ಅಬಗೆ ಸ್ವಾಮಾಯಿಷ್ಟಿಕೇಷನ್ ಕೊಡುವುದಾಗಿಯೂ ಬ್ಯಾಂಕಿನ ಮುದ್ರಿಕವನ್ನು ಕ್ಯಾಶ್ಟೆಟ್ಟಿನ್ನಿಸಬಲ್ಲ ಷೇರುಗಳಿಗಾಗಿಯೂ ಮತ್ತು ಪುರ್ಚೂಬರುವ ಉಪಯೋಗಿಸಲಿಕ್ಕೆ ಪೇಪರ್‌ಮೋಲಗನ್ನು (೮) ತಿಂಗಳೊಳಗಾಗಿ ಅವರಿಗೆ ಕೊಡಬೇಕಾದ್ದು. ಈ ಪ್ರಕಾರ ಬ್ಯಾಂಕಿಗೆ ಕೊಡಲ್ಪಟ್ಟ ಷೇರುಗಳನ್ನು ಬ್ಯಾಂಕಿನವರು ಇಲ್ಲವೆ (೮) ಡೈರೆಕ್ಟರರಲ್ಲಿ ಪಾಲು ಮಾಡಿಕೊಳ್ಳಬೇಕು. ಅಂತಹ ಪುಸ್ತಾದಾವರು ಸದರಿ ಷೇರುಗಳನ್ನು ಅಪೇಕ್ಷಿಸಿದರೆ ಹೊಸದಾಗಿ ಷೇರುಗದುಕೊಳ್ಳುವವರಂತೆ ಅರ್ಜಿ ಪರ್ಚಸ್ ಸರ್ಟಿಫಿಕೇಟುಗಳನ್ನು ಕೊಟ್ಟು ಪಡೆಯಬೇಕು. ಪುನಃ ಅಕಾರಿಣದಲ್ಲಿ (೮) ಡೈರೆಕ್ಟರನ್ನಲ್ಲಿ ಬ್ಯಾಂಕಿನ ಪಸರಿ

ಗೆಯುವ್ದು ಬೇರೆಗೊಂದ್ಕೆ ಪ್ರಾಣವನ್ನು ಬಿಡುವದು. ಹೆಗಲುತೊಂ
ದರೆಪ ಬಿಗಿ ದಾಟುವ್ದು ಕಷ್ಟವಾಗಿರುವದು. ಬ್ಯಾಂಕಿನ ಮನುಷ್ಯರಿಗೆ ಪ
ಸೆದುಬಿಡುವ ಪ್ರಯತ್ನಗಳು ಸಾಗಿಲ್ಲ ಅಲ್ಲಿ ಸಂಬಂಧಪಟ್ಟವರಿಗೆ ಅ
ಪಕೀರ್ತಿಯುಂಟು. ಮತ್ತೆ ಮತ್ತೆ ಬಾಗಿಲುಗಳಿಗೆ ಬೆಂಕಿಯಿಟ್ಟಾಗ ಬೆಂಕಿ
ಯು ಒಳಗೆ ಬ್ಯಾಂಕಿಗೆ ಹೊಕ್ಕಬಹುದು, ಅಂಥಾಬೆಂಕಿಯಿಂದ
ದ ರಕ್ಷಣೆಯನ್ನು ಪ್ರಾಪ್ತಿಮಾಡಿಕೊಳ್ಳುವ ಒದಗು ಪರಿಹಾರವನ್ನು
ಯೂ. ಮತ್ತೆ ಅಂಥಾಯಾವ ಬ್ಯಾಂಕಿಗೆಯಾದರೂ ಕೊಡಬಹುದು.
ಒಪ್ಪಿದರು.

೯ ಈ ಬ್ಯಾಂಕಿನ ಕಛೇರಿಯ ಸಮಯವೂ ಪ್ರತಿಷ್ಠೆಯ ಅಂಥಾಬ್ಯಾಂಕಿಗಳನ್ನು ಹೊಂದುವ
ಪ್ರದೇಶಗಳಲ್ಲಿ ಬ್ಯಾಂಕಿನವರಿಗೆ ಸರಿಯಾ
ದ ವಾರದಾರಭವೆಂದು ತಿಳಿದುಬಂದಲ್ಲಿ ಬ್ಯಾಂಕಿನವರು ಕೊಡಬೇಕಾ
ಗಿರುವ ಅಪಾಯದ ಬೆಸದಿನ ಬಾಬಿಲ್ಲುಗಳಿಗೆ ಕೊಡಬೇಕಾದ್ದು. ವಾ
ರದ ಪಡಿಪ್ಪು ನಿಲ್ಲುವ್ದಾಗಿಯೂ ನಂದೆಲ್ಲಿಯಾಗಿ ಕೂಲಿಯಲ್ಲಿ ಕ್ರಮ
ವಾಗಿ ಸಲಸಿಗೆಯೂ ಆ ಯಜಮಾನನ ಬಾಬಿಲ್ಲಾದಕ್ಕೆ ಮಂಜೂರಿ
ಪ್ರತಿಶಬ್ದ ಮೇ ರೀತಿಯ ಆಧಿಪತ್ಯವನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸಿಕೊಳ್ಳುವದು
ಬ್ಯಾಂಕಿನ ಮುಖ್ಯಾಧಿಕಾರಿಯ ಯಜಮಾನಿಕೆಯಲ್ಲಿ ಯಜ್ಞ
ಗಳ್ಳ ಅಭಿಪ್ರಾಯಪಟ್ಟರು. ಕೆಲಸಗಾರನ ಮೊಬಲಗನ್ನು ಕಟ್ಟಾಯ ಕೊಂ
ಡು ಬಾಕಿಯುಳಿದ್ದನ್ನು ಅವನಿಗೆ ಮಾಸತೀರಿಸುವಹಾಗೆ ಹುತ್ತು
ಸಬೇಕೆಂಬ ಮಾತನ್ನು ತೆಗೆದುಕೊಳ್ಳಬಹುದು. ಒಪ್ಪಿದರು.

೧೦ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಜಮೆಯಿಡಿಸಿಕೊಂಡಿರುವ ಮಂಥಾವನಿಗೆ ಕೇಳಿದಷ್ಟು ಹ
ಣವನ್ನು (೧) ಚೆಕ್ಕಿನಮೇಲೆಗೂ (೨) ಬಿಂಗಳು ಮಾಯಿದಾಪ್ರೊನೈಸಿ
ದಸುತವ ಮಾಡಿಸಿಕೊಂಡಿರುವ ಭಿನ್ನಸಿಡಿಸಿಕೊಂಡಿರುವ್ದಕ್ಕೆ ಕೇಳಿದ
ಷ್ಟನ್ನು (೩) ಕ್ಕೆ (೧೦) ಅಕ್ಷರಗಳಿಗೂ ಬಿಡ್ಕೊಡಬಹುದಷ್ಟೆ.

ಯುಂಥಾಡಿಪಾಡಿಮುಗಳಲ್ಲಿ ಅಂಗಿಭಾರಿಸುವವಳಿಗೆ ತಲೆಸ್ನಾನ ವವಳಿಗೆ ಪಣ್ಯಾವೇಜಿರೆ ಅಭಿಷಾರಿಯೊಂಡಿದುಶಾಪೆ ಪಾವಸಂಯಿ ಕಾವಲೆ (೪೦೦) ರುಪಾಯಿಗಳಿಗೆ ಪಿಣಾಪಡಿಪಿಂಬ್ಬೆ ಎ ಹಂ-ರವಾಗಿ ಳಗಾಗಿಯೂ(೧೦೦೦) ಯುದಾಯಿಗಳಿಗೂ ವಿಕಾರವೆಸಿಮ್ಮಿರೆ (೪)ಪಾ ವಗಳೊಳಗಾಗಿಯೂ ಅವಕ್ಕೆ ಮೇಲ್ಪಟ್ಟವರ್ದಕ್ಕೆಲ್ಲಾ(೨)ತಿಂಗಳ ಪಾಯಿಪಾವಳಿಗಾಗಿಯೂ ಕಟ್ಟಿಕೆಮಾಡಿಕಲ್ಯಾಣಕ್ಕೆ ಯಾಜಿಕೆ ಕೊಡಬೇ ಕು ಯುಂಥಾವಿಗಿಂತಮುಯಿಳ್ಳವರಿಗೆ ಬ್ಯಾಂಕಿನೋರು ಪಣ್ಯಾವೇಜಿ ನಿಕ್ಕೆಣಿಸಿ ಮೂರು ಪಿಸ್ತಾಪಡೆ ಪರಿಷಾಗಿಪಿಡೆಯಪೆಕ್ಕದ್ದು ದು ಧೃಕಾಲದಲ್ಲಿ ಅಪೇಕ್ಷಿಸಿವ (ಚೆಕ್ಕಿನ) ಬಾಣಜುಡಾರರಿಗೆ ಮೇ ಲ್ಕಂಡವೇಧಿಪ್ಪಕ್ಕೆ ಪಾವಸು ಅಟೇಕ್ಷಿಸಿವ ಮೊಬಲಗ್ಗೆ ಅಧಿಕಾಬ್ಬ ಪೇರೆ ಕೊಡಲ್ಬಪಡ್ಬೇಲು. ಕಲಿಯುವಿಮಜಿದಾರರು (೫೦) ವಿಧ ನಗಳೊಳಗೆ ದಾವಸು ಅಟೇಕ್ಷಿಸಿವಲ್ಲಿ ಬ್ಯಾಂಕಿಲ್ಲವೆ ದುಖಾಪರಿ ಹೂಬಗೆಯಾತ್ರ ಪಾವಸುಕೊಯತೆಕ್ಕೆದ್ದು ಬಲ್ಲವರು.

"ಕುತುಬೇಮಾಪ್ಪಿಲೆ" (೧೧) ತಿಂಗಳವರಿಗಾರಿವ ಪಾಯಿದೆಗೆ ಪಾ ತೆರಿಜಾಯಿಂಬೆಮೀರೆ (೧,೨೦೦) ರುಪಾಯಿಗಳವರಿಗೆ ಕೊಯಬಹು ದು. ಜಾಯಂಬೆದಾರರು ಕೆಗದುಬೆಳ್ಳಕೆಕ್ಕೆ ಪೊಲಿಗಳನ್ನು ರಿ ಪ್ಪುಭಾಗಗಳಲ್ಲಿ ಪಾವತೀವೊಡಬೇಕುದು ಅಟೇಕ್ಷಿಸುತ್ತಾಪೆಲ್ಲಾ ಆಪ್ಪತಿಂಗಳಲ್ಲಿ ಪಾಪಭಾಗವನ್ನು ಪ್ರತಿಪಿಗಳು ಪತ್ರವ ಪಾ ರಿಪಿಗೆ ಸರಿಯಾಗಿ ಪಾವತೀಪೂಡಬೇಲು. ಯಿಜಕ್ಕೆ (೧೦೦) ರು ಪಾಯಿಗಳಿಗೆ ತಿಂಗಳು ಪಂವಕ್ಕೆ (೧) ರುಪಾಯಿನಪೀಲಿಗೂ, ಪಾ ಯಿದಾಪಾರೀಬು ನೆಪ್ಪಿವರೆ ಆ ತಾರೀಬುಲಾಗಾಯಿತು ಪಾವಪರೀಪಾ ರಿಪಿನ ಪರಿವಿಗೆ (೧೩) ರುಪಾಯಿಗಳಿಗೆ ತಿಂಗಳು(೧)ಕ್ಕೆ ಮೂರು ರೂಪಾಯಿ ಎಂಬ ಅಣಾಮರಿಗೆ ಸುನ್ಪೀಬಿದ್ದಿ ದಗದುಕೊಳ್ಳಬೆಕ್ಕ ದ್ದು. ಬ್ಯಾಂಕಿಗೆ ಬರುತುಕೊಂಡಪಕ್ಕವರು ಪಾವ್ಯ ಕೊಡುಬೇಡಾವ ಕುತುಮೊಬಲಗಿಗಿಂತ ಪಮ್ಮಿಯಾಗಿಕೊಟ್ಟಲ್ಲಿ ಆಪೊಬಲಗನ್ನು ಬ್ಯಾಂಕಿನಲ್ಲಿ ಪೇಜೋದಿಮಾಜಬೆಪಲ್ಲಿ ಮುಟ್ಟಿಕೊಂಡು ಅವರು ಬಾ

ಕಂಪನಿಗೆ ವಿಮಾದಿಸಿದ್ದಾಗ ಅವರಿಂದಿಗೆ ಮನೂಕ್ಷ ಕಟ್ಟಿಕೊಳ್ಳು ಬೇಕಾಗಿದ್ದು.

ಒಪ್ಪಿದರು.

೧೫ "ಸ್ಕಾಲರ್ಶಿಪ್ ಪೇಮೆಂಟ್" ೧೦ನೇ ತರಗತಿಗಳಿಗೆ ವಿಸಾರಿಸಿದ ಪಾ ಠಿಯೆಯಲ್ಲಿ ಬಾಕಿ ಇರುವ ವಿದ್ಯಾರ್ಥಿ (೧೦ನೇ) ಪೋಷಕರಿಗಳನ್ನು ಬಿಗ ಚೀಟಿಯುಮೂಲ ಬಿ ಮಕ್ಕಳ ಬಸ್ಸು ಕಳಿಸಿ ಪಾಠಶಾಲೆ ೧ ಕ್ಕೆ ಪಾ ಠಿಯೆಯಲ್ಲಿ ಸಾಲ್ಮಾಣಗಾಮುಂದೆಗಿನ್ನಿ, ಪಾಯುದಾಕಾರಿಣಿಯನ್ನು ಬಿಟ್ಟೆ ಜಾಗಗಾಮಿಟ್ಟು ಪಾಠಶಿಕ್ಷಕಾರಿಣಿಯಿಂದಿಗೆ ಕಳಿಸಿದ ಪಾಠಶಾಲೆ ಪಾಯಿಸ್ಕೆ ಪಾಠಮಿಸಿಕಾಯಿ ಪಾಠಿಸಾಮ್ಮಿಸಿಗೂ ಸಾಸ್ಟ್ರಿ ಬಸ್ಸಿಗೆ ಬಗಟುಬೆಸ್ಸಿಬೇಕು. ಹೀಲ್ಮಾಪಿಸಿಂದ ಪಾಠಶಾಲೆ ಪಾಸ್ಟ್ರಿ ಸುರಿಗಳನ್ನು ಪಾಠಮಿ ಜಾಯಿಂದಿಯೋಲಿ ಪಾಠಿಸಾವಿರಪೂಪಾಯಿಗಳ ಗಿ ಹಿಟ್ಟಿಬಾಕಿ ಬಿಡಲೊಪ್ಪಿಸಿ. ಒಪ್ಪಿದರು.

೧೩ "ಪಠಾಧಾರ ಲೀಮಾಪ್ಲಿ" ಬಿಳ್ಳು, ಭಂಗಾರಪೆಗಳನ್ನು ಬಿಟ್ಟಿಕೊಂಡು ಪಾಠಿಗಳಿಂದಿಪಾಕಾಪಿಯಿಂದಿಗೆಸ್ಟ್ರಿಕಿನಾಳ್ಳುದ್ದಿಮೂ ರಪಡಿಲು ಜೋಪಾಡಿಸಿ. ಪಾಠಾಂಧಿಕಾರಿಗಳಿಗೆ ಪರಿಕ್ಷೆಯಿಂದ ಬ್ಯೆಸಿಕ್ಕೆ ಅಂದಾಪಾಜಿಯಿಂದಿಗೆಸ್ಟ್ರಿಕಿ ಅಧಿಕಾರಿಗಳ ಕೊಂದಿಸಿದ್ದು. ಬಿಸಿಸ್ಟ್ರಿ ಪೋಸ್ಟ್ರಿಂದ ಪಾಂಡು ಪಾಠಿಸ್ಟ್ರಿ ಪ್ರಾಂಸರಿಗಳುಪೆಯೇ ಲೀ ಪಾಪೆಸಿ ಪಡಿಗಿಯಿಸಿ. ಈ ವಿಧಿಯ ಪೇಪೋಪಾರವು ಧೂಪ ವಿ ದಿಪಿಸ್ಟ್ರಿ ಪ್ಯೆಸಿಪ್ಲಾಗಿಪಿಸಿಂಪಾಪಿಕೆ ಯಿಪಿಸಿಗಳಾಸಿಯಿಪಿಸಿ ಬ್ಯಾಂ ಕಿಗಾಗಿ, ಪಾಯಿಪಾಸಿ ಪೋಪಿಸಿಕೆಯೊಪ್ಪಿ ಬಿಸಿಕಿಯೂ ಪ್ಯೆಸಿ ಲ್ಯಾಪಿಪೇಸಿಯಾಪಿ ಪಾಠಿಸ್ಟ್ರಿಂದು ಪಿಪಿಸಿಪಾಪಿಸಿಯನ್ನು ಗೊಪ್ಪಿಪಾಡಿ ಬ್ಯಾಂಕಿ ಸ್ಟಿಲೆಸ್ಟ್ರಿಗಳ ಅಧಿಕಾಸಿಯಿಪಿಂದ ಪಪ್ಪಿಕ್ಕಾಗಿ ಧರಾ ಜಾಪಾಕೆಪಿಸಿ. ಪಾಪಿಪಿಸಿಪ್ಪಾಪಿಪಿಂದ ಪಾಪ್ಪಿಪಿ ಲಾಭಪಿಪ್ಪ ಕ್ಕೆ ಪಾಂಪಿಕಿಪಿಲೇ ಗುಪಿಯಾಗಿಪಿಕ್ಕಾಪಿಸ್ಟ್ರಿ. ಪಾಪಿಪಾಸ್ಟ್ರಿ ಯಿಪಿಟ್ಟಿಪಿಗೆ ಪಾಂಪಿಕಿಪಿಗೆ ಪಾಪಿಪಿಂದಿಪಿಗೆ ಪಾಪಿಪಿ ಪ್ರಾಂಪಿಪಿಗೆ ಪಿಪಿಪಿಪಿಸಿಕೇಪಿಸಿ ಕೂಪಿ ಪಿಸ್ಟ್ರಿಗೆ.

ಒಪ್ಪಿದರು.

೧೪ "ಸ್ಕೆಪಿಪಿಪಿಸ್ಟ್ರಿಪಿಗೆ ಆಪಾಪಿಲೆ" ಪಾ ಪ್ಲೆಪಿಪಿಪಿಪಿಪಿಪಿಪಿ ನಿಪಾಪಿಪಿಪಿಕಪಾ ಪಿಪಿಪಿಪಿಪಿಪಿಪಿ

ಸಮಿತಿಯಾವ ಸ್ಥಳದಲ್ಲಿ ಬ್ರಾಂಚ ಸೆಕ್ರೆಟರಿಯ ಮುಂತಾದ ನಿ
ರ್ವಾಧಕವಾದ ಜವಾಬ್ದಾರಿಗಳಮೇಲೂ,ಬ್ಯಾಂಕಿನವರಿಗೆ ಪತ್ರವ್ಯವ
ಹಾರವನ್ನೆಲ್ಲಾ ಮಾಡುವ ಕೆಲಸದವರಿಗೆ ಮತ್ತು ಕಾಗದಪತ್ರಗಳನ್ನಿಟ್ಟು
ಕೊಳ್ಳುವ ಅಲ್ಮಾರಿಗಳ ಮೇಲೂ ಕಣ್ಣಿಟ್ಟಿರಬೇಕು. ಸಮಿತಿಯ ಅಂದಾಜಿ
ನಮೊತ್ತವನ್ನು ಅಧ್ಯಕ್ಷರಾಗಲಿ ಕಾರ್ಯದರ್ಶಿಯಾಗಲಿ ಅಥವಾ ಖಜಾಂಚಿ
ಯಾಗಲಿ ಮೊದಲು ಸಹಿಮಾಡಿ ಆಮೇಲೆ ಚೆಕ್ಕಿನ ಮೇಲೆ ಸಹಿಮಾಡಬೇಕು.
ಸಮಿತಿಯ ಸಭೆಯಲ್ಲಿ ಹಾಜರಿದ್ದ ಸದಸ್ಯರಲ್ಲಿ ಕನಿಷ್ಠ ಮೂರು ಜನರ
ಸಹಿಯಾದರೂ ಚೆಕ್ಕಿನ ಮೇಲೆ ಇರಬೇಕು. ಸಮಿತಿಯ ಸಭೆಯಲ್ಲಿ ಹಾಜರಿ
ದ್ದವರ ಹೆಸರುಗಳನ್ನು ಸಭೆಯ ನಡವಳಿಕೆಯ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿಡಬೇಕು.
ಸಮಿತಿಯ ಸಭೆಯಲ್ಲಿ ಹಾಜರಿದ್ದವರಲ್ಲಿ ಯಾರಾದರೂ ಒಬ್ಬರು ಸಮಿತಿಯ
ಸಭೆಯ ನಡವಳಿಕೆಯ ಪುಸ್ತಕದಲ್ಲಿ ಸಹಿಮಾಡಬೇಕು. ಸಮಿತಿಯ ಸಭೆಯ
ನಡವಳಿಕೆಯ ಪುಸ್ತಕವನ್ನು ಪ್ರತಿ ಸಭೆಯ ಕೊನೆಯಲ್ಲಿ ಅಧ್ಯಕ್ಷರಾಗಲಿ ಕಾರ್ಯ
ದರ್ಶಿಯಾಗಲಿ ಸಹಿಮಾಡಬೇಕು. ಒಪ್ಪಿದರು.

೧೫ "ಋಣಪತ್ರಗಳ ವ್ಯವಹಾರ" ಚಕ್ರೀಕರಣದ (ಬ) ದುರಾಯಿ
ಗಳಿಗೆ ವಿನಿಮಯಪತ್ರಕ್ಕೆ ಅನ್ವಯವಾದ ಬ್ಯಾಂಕ್ ನಿಯಮಗಳು (ಪಿ) ನಿಷ್ಠಗಳ
ವಾಯಿದೆಗೆ ನಿಯಮವೆಯೂ, ಯಿಸು ೧೮೬೫ (೨೮) ರುಕಾಯಿದೆಗಳಿಗೆ
ನಿಯಮವೆಯೂ ವರ್ತಿಸಬೇಕು ಮತ್ತು ಜವಾಬ್ದಾರಿಯಮೇಲೆ ತಿಂ
ಗಳಕಟ್ಟಿಗೆ(೨೦೦)ರೂಪಾಯಿಗಳಿಗಿಂತ ಸಾಲವೆಯೂ, ಠೊಷಟೀಕು.
ಪ್ರೈವೆಕ್ಟ್ಬೆಗಳವರ್ತಕರ ಬ್ಯಾಂಕಿಂಗ (೨೦೧)ರೂಪಾಯಿಗಳವರೆಗೂ,
ಕೊಡಬಹುದು;ಸಾಲವನ್ನು ಯಾವ ಬೇರೆಯವರಿಗೂ ಮಿಗಿಲಾಗಿ ಮಂಡಕ್ಕೆ ಮು
ಮಾಸಿನಮೇಲೆ ಬಡ್ಡಿಯನ್ನೂ ಪಡೆಯಬಹುದು. ಒಪ್ಪಿದವು.

೧೬ "ಭೂಗಾಧಾರವಿಮಾಪತ್ರ" ಮುಂಬಯಿಗಳು ಬ್ಯಾಂಕಿಗೆ ಪೂರ್ಣ
ವಶೀವಣಾಧಿಕಾರವಿರುವ ಮೊಬಲಗಿನ್ನು ಕೊಡಲು (೨೭) ರುಕಾಯಿಗಳ
ಮೇಲೆಗೆ ಕೆಂಪು ಪೆನ್ಸಿಲ್ ಕ್ರಾಸುಗಳಿಂತಹೇ ಲೇವಾದೇವಿಗೆ ನಿ
ಷೇಧವಿರುವುದು. ಒಪ್ಪಿದರು.

೧೭ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಸಾಲಾವಧಿಗಳುಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆವಶ್ಯಕಾಗುವ ಬ
ಹ್ಯಾಯವನ್ನು ಸಾಲಾವಧಿಗಳು ನಿರ್ಣಯವಾಗುವತ್ತಿಗೆ ಕೊಡಬೇಕೆಂದು. ಸಾ

ಬ್ಯಾಂಕು ಸಂಪಾದಿಸಿಕೊಳ್ಳಲು ಅಥವಾ ಅಭಿವೃದ್ಧಿಪಡಿಸಲು ಅಥವಾ ಅದರ ಪ್ರಯೋಜನಕ್ಕಾಗಿ ಮಾಡಿಕೊಳ್ಳಲು ಅಥವಾ ಅದರ ಮೇಲೆ ಹೊರಿಸಲು ಅಥವಾ ಅದಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟಂತೆ ಅಥವಾ ಅದರ ಆಸ್ತಿಯ ಮೇಲೆ ಅಥವಾ ಅದರ ಯಾವುದೇ ಭಾಗದ ಮೇಲೆ ಅಥವಾ ಅದರ ಯಾವುದೇ

ಪಡೆಯಬಹುದು. ಚಾಲ್ತಿಯಲ್ಲಿ ಬ್ಯಾಂಕಿನ ಮೂಲಧನದಲ್ಲಿ ಯಾವುದು ಎಷ್ಟೇ ಇರಲಿ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಎಷ್ಟಾದರೂ ಠೇವಣಿಗಳು ಇರಲಿ ಸರ್ಕಾರವು ಸೂಚಿಸಿದರೆ ಅದಕ್ಕೆ ಪರಿಹಾರವಾಗಬೇಕಾಗಿದೆ. ಒಪ್ಪಿದರು

೨೧ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಡೈರೆಕ್ಟರುಗಳು ಜಾಗರೂಕರಾಗಿರುವುದಕ್ಕಾಗಿ ತಮಗೆ ಮಾಡಿಕೊಂಡಿರುವ ಸರಿಯಾಗಿಲ್ಲವೆಂದು ಪರಾಮರ್ಶಿಸಿ ಕ್ಯಾಮಿಬುಕ್ಕಿಗೆ ಸಣ್ಣ ಬದಲಾವಣೆಯನ್ನು ಕೆಳಗೆ ತಿಳಿಸಿರುವಂತೆ ಮಾಡಬೇಕಾಗಿದೆ. ಪ.ಪ್ರ. ತಿಂಗಳಿಗೆ ಮಂಡಿಸಬೇಕಾದ ಯಾವ ಡೈರೆಕ್ಟರುಗಳು ಸಭೆಗೆ ಬಂದಿಲ್ಲವೋ ಅಲ್ಲಿಂದ ಮುಂದಿನ ಸಭೆಯಲ್ಲಿ ಅವರ ಗೈರುಹಾಜರಿಯನ್ನು ಸಮಜಾಯಿಷಿಕೊಡಬೇಕಾಗಿದೆ. ಒಪ್ಪಿದರು.

೨೨ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಯಾವುದೇ ಮುಖ್ಯ ಅಧಿಕಾರಿಯಾಗಲಿ ಡೈರೆಕ್ಟರುಗಳ ಅಧಿಕಸಂಖ್ಯೆಯಿರಬೇಕು. ಒಪ್ಪಿದರು.

೨೩ ಈ ಬ್ಯಾಂಕಿನ ಪ್ರಾಮಿಸರಿ (೧) ಸೆಕ್ರೆಟರಿಯಾಗಿರಬೇಕು (೨) ಪೈಕಿ (೩) ಷೇರಿನವಳಿಗಾಗಿ ಭಾಗಾಧಾರ ತೆಗೆದುಕೊಳ್ಳಬಹುದು. ಡೈರೆಕ್ಟರುಗಳು (೪) ಷೇರುಗಳಿಗೆ ಕಮ್ಮಿಯಾಗಿರಕೂಡದು.

ಒಪ್ಪಿದರು.

೨೪ ಈ ಬ್ಯಾಂಕಿಗೆ ಬರತಕ್ಕ ನಿಬಂಧನೆಗಳನ್ನು ಪ್ರಾಮಿಸರಿ ರಿಜಿಸ್ಟರಿನಲ್ಲಿ ಪ್ರಾಮಿಸರಿ ಡೈರೆಕ್ಟರುಗಳಿಗೆ ರಿಪ್ರೋಡ್ಯೂಸ್ ಮಾಡಿ ಅವರ ಅನುಮತಿ ಪಡೆಯಬೇಕು. ಅವನ್ನು ಅಪ್ಲಿಕೇಷನ್ ಮುಂತಾದವುಕ್ಕೆ ಡೈರೆಕ್ಟರುಗಳು ಮಾಡಿದ ನಿರ್ಣಯವನ್ನು ಆಫಾಮಿಗಳಿಗೆ ತಿಳಿಸಿ ಪತ್ರಕ್ಕೆ ಸಹಿ ಮಾಡಿಸಿ. ಲಿಖಿತಮೂಲಕವಾದ ಜಮಾಬುಕೊಡುವ ಅವಶ್ಯಕವಿಲ್ಲ.

ಒಪ್ಪಿದರು.

೨೫ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಭಾಗಾಧಾರ (೨೦) ರೂಪಾಯಿಗಳ ಮುಖ ಬೆಲೆಯ ಷೇರುಗಳ ಸಣ್ಣಾಪಾರ ಮತ್ತು ಪಿಜಾಜ ಬಿ ಪಾವತಿಸಿಕೊಂಡೋಗಿ ಯಾವ ಬಿಡಿ ಪಾವತಿಮಾಡೋಗಿ ಈ

ಕೊಡಿಗಳನ್ನೆಲ್ಲಾ ಮುಚ್ಚಲೇಬೇಕು ಸ್ವಚ್ಛವಾಗಿಟ್ಟುಕೊಳ್ಳಲೇ ನಡೆಸಬೇಕು. ಮಿ ತರವೇಷಗಳಿಗೆ ಪ್ಲೇಗ್ಟ್ಟುಗಳುಂಟಾ ಅವುಗಳನ್ನು ಕೂಡಲೆ ಮುಚ್ಚಿಸಬೇಕು. ಯಾವ ಜಮೀನಿ (೧೦೦) ಮೊಗಾಯಿಗಳವರಿಗೆ ಮಿಷ್ಟರ ಯಿ ಬ್ಬರು ಪ್ಲೇಗ್ಟ್ಟುಗಳುಂಟಾ, (೫೦) ರೂಪಾಯಿಗಳಿಗೆ ಮುಂದು ಜನಗಳುಂಟಾ, (೫೦) ರೂಪಾಯಿಗಳಿಗೆ ಐದು ಜನಗಳುಂಟಾ, (೧೦೦) ರೂಪಾಯಿಗಳಿಗೆ ಯಲ್ಲಾ ಪ್ಲೇಗ್ಟ್ಟುಗಳುಂಟಾ, ದ್ದಾಗಿ ಮಾಡಿಸಿಬಿಡಬೇಕು. ಪ್ಲೇಗ್ಟ್ಟುಗಳಿದ್ದಾಗ ಜೀವಾಪ ಸ್ಥಳದಲ್ಲಿ ಯಿ ಲ್ಲವೇಯಿದ್ದಲ್ಲಿ ಹಾಜರಿರುವ ಗೈನಿಕ್ಟ್ಟುಗಳಿದ್ದಾಗಿನಿಂದಲೇ ಲಾ ದೇನಿಸಬಹುದು. ಒಪ್ಪಿದಾ.

೬೬ ಈ ಬ್ಯಾಂಕಿನ ತಿಬ್ಬಂದಿತಾಗ್ಗಲೆ ಒಬ್ಬ ಪ್ರಜ್ಞೆತಪ್ಪಿ ಮಾಡಿ (೨)ಕ್ಕೆ (೧೫) ರೂಪಾಯಿಗಳಿಗೆ ಕ್ಷಂಕ್ಷಯಿಸಿದೇ ಮಾಡಬೇ ಕು. ಈಬ್ಯಾಂಕಿನಲ್ಲಿ ಗುಮಾಸ್ತ ಮಹಾಕಾಯಿಗಳನ್ನು ಯಿಟ್ಟು ಕೊಳ್ಳುವವನಲ್ಲಿ ಪ್ಲೇಗ್ಟ್ಟುಗಳ ತಿಗುವಳಿಕೆಯಿಂದ ಪ್ರಾಣಕ್ಷೇಮವು ಪೆಮಗೆ ಯಿಸ್ಟವಿದ್ದಷ್ಟನ್ನು ನಿಮ್ಮಿಷ್ಟದ ಪ್ರಾಣಿಕೊಳ್ಳಬಹುದು. ಒಪ್ಪಿದಾ.

೬೭ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಯಿಮ್ಮೀರ್ಷಾಮಾನು ಯಿಜಕ್ಟರ್ಷೀಪ್ ನೌಕ್ಟರಿಲ ಗಿವತಕ್ಕ ಯಲ್ಲಾ ಲಜೋಗಳನ್ನು ಅಟ್ಟಾರ್ಣಿಯಿಗೆ ಮಾಯಿಲ್ಲಾ ದಿ ಸಧಾಯಿಜಾಪಿಕಾಲದಲ್ಲಿ ಯಾರಿತ್ತಾನುವಾದ ವಸೂಲಿ ನಿಯಮ ಕ್ಕೆಮ್ಮ. ಒಪ್ಪಿದಾ.

೬೮ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಪ್ರಜ್ಞೆಪಟ್ಟಿಕ್ಕೆ ಲೀಪ್ಷಮಾವರಿಯಿಲ್ಲಿ ಡಾ ಪಾಡಾಣಾಯನಿಯೊಕ್ಕೆ ಅಥವ ಲಾಯಿಗೆ ಪೊಸಿಕ್ಟ್ಟಾಗಿನಾಮಾಡಿಕೊ ಡುವೆವಕ್ಕೆ ಮ್ಯಾನೇಜರಿಲಿಷ್ಟಾಗಿ ಪಡಿಯಿಲಿಸಿಕ್ಕೆದ್ದು ಒಪ್ಪಿದಾ

೬೯ ಯಾವ್ಯಾಂಕಿನಲ್ಲಿ (೫) ಲಕ್ಷ್ಮೀನಲಲಿಟಿಕಾವರೆ ಸರ್ ೧೯೦೦ ನೇ ಇಸವಿ (೧೦)ನೇಯಾಯಿದೆ ಕೆಂಪಿಲಿಲಿಟಿಕಾಕ್ಕೆ (೧೦)ನೇ ಸೆಕ್ಷನ್ ಪ್ರಕಾರ ನಮೆದುಬೇಕು. ಒಪ್ಪಿದಾ.

೫೦ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ (೨೦) ಪೈಕಿಗಳಿಗೆ ಕಮ್ಮಿಯಿಲ್ಲದ ಮೊಬಲಗಳು ಕಟ್ಟಿ ಕೊಡುವದಕ್ಕೆ ಉರ್ಜಿತವಾಗಿರುತ್ತದೆ. ಒಪ್ಪಿದರು

೫೧ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ನಿಜ ಬಂಡವಾಳದಲ್ಲಿ ಎಷ್ಟು (೫೦) ನೇ ನಮೂದಿಯಲ್ಲಿ ಹೇಳಿದಂತೆ ಕಾರ್ಯನಿರ್ವಹಣೆಗಾಗಿ, ಈ ರೂಪಿನಿಗೂ (೪) ಪೈಕಿಗೂ ಸೇರಿಸದೆ ಮೊಂಬೆಕಾನುಮನೆಗೂ ನಿಜ ನಿರ್ವಹಣವಿಲ್ಲದಂತೆ ಶೃಂಗೇರಿಯ ಬುಗಳು ಶ್ರೀಮದ್ಭಾಗವತ(ಬ್ಯಾಲಾ)ನೆಂಬ ಕಟ್ಟಿಯನ್ನು ನಡವಳಿಕೆಯ ಅನುಕೂಲಕ್ಕೊಪ್ಪಿಸಿದ್ದರ ಹಾಗತಕ್ಕ ಅಧಿಕಾರವನ್ನು ಬೋರ್ಡಿಗೆ ಕೊಟ್ಟಿದೆ. ಒಪ್ಪಿದರು

೫೨ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಈ ರೆಜ್ಯುಲೇಶನ್ಸ್‌ಗೂ, ಮತ್ತು ಆಗಿಂದಾಗ್ಗೆ ಬದಲಾಯಿಸುವ ಮತ್ತು ಫಿರ್ಮಾನಿಸುವ ನಿಬಂಧನೆಗಳಿಗೂ ಬ್ಯಾಂಕಿನ ಯಜಮಾನರುಗಳು ಲೀನಾಪೀವಿ ಹಾಗತಕ್ಕವರುಸಹ ಬದ್ಧರಾಗಿರಬೇಕ್ಕದ್ದು. ಒಪ್ಪಿದರು

೫೩ ಮ್ಯಾನೇಜ್ಯರಿಗೆ ರಜಾ ಕೊಡಬೇಕಾದರೆ ಡೈರೆಕ್ಟರುಗಳು ಕೊಡಬಹುದು. ಆಕಾಲದಲ್ಲಿ ಡೈರೆಕ್ಟರುಗಳಲ್ಲಿಕೆ ಜವಾಬ್ದಾರಿಸ ಮ್ಯಾನೇಜರಿಕೆಲಸ ನಡಸಬೇಕ್ಕದ್ದು. ತಕ್ಕಾಲದಲ್ಲಿ ಕಮ್ಮಿ ಪೈಕಿಗಾಗತಕ್ಕ ಮ್ಯಾನೇಜರ ರುಸುಕೆಲಸ ನೋಡಬಹುದಾದರೆ ಬೋರ್ಡಿಗೆ ಪಡಕ್ಕದ್ದು. ಒಪ್ಪಿದರು

೫೪ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಎಲ್ಲಾ ಅಧಿಕಾರಗಳೂ ಬೋರ್ಡಿನವರಿಗಿರಬೇಕು. ಮತ್ತು ಬ್ಯಾಂಕ್ಕುಕಾರರಿಗಳು ಯಾರಿಗೂ ಬಾಯಿಪಿ ಆಗಕೂಡದು. ಮತ್ತು ಬ್ಯಾಂಕ್‌ಮೆಂಬರುಗಳೂ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಸಂಭವಿಸುವ ಯಲ್ಲಾ ಲಾಭನಷ್ಟಕ್ಕೂ ಬಾಧ್ಯರಾಗಿಯೂ ಜವಾಬ್ದಾರರಾಗಿಯೂ ಇರಬೇಕು. ಒಪ್ಪಿದರು

೫೫. ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಈ ಕೆಳಗೆ ನಮೂದಾಗುವವರು ಡೈರೆಕ್ಟರುಗಳಾಗಿಯೂ, ಚೇರ್ಮನ್ನಾಗಿಯೂ, ಮ್ಯಾನೇಜರಾಗಿಯೂ ಇರಬೇಕ್ಕದ್ದು.

ಮೈಲೇಕಟ್ಟಿನ ಗಳು.

೧ ಮು ॥ ರಾ ॥ ದೊಡ್ಡ ಅಬ್ಬಾಗರ ಚೌಲಿಮಾಡಿಸಿದ ಬಗ್ಗೆ ಚಾರ್ಯವು.

೨ ಮು ॥ ರಾ ॥ ಪುಸ್ತಕಲಗೆರೆ ಜಹಗೀರಿನ ಶ್ರೀನಿವಾಸಪ್ಪನು ಮಾಚಾರ್ಯನು.

೩ ಮು ॥ ರಾ ॥ ಮಾಸಪಾಳಿಯಿಂ ಸುಂಕವು ಬಾಕ್ಕಿಯು.

೪ ಮು ॥ ರಾ ॥ ಶ್ರೀನಿವಾಸಜಪಕ್ಕನಶಾಸ್ತ್ರಿಗಳಾಚಾರ್ಯನು.

೫ ಮು ॥ ರಾ ॥ ಆನಂದೂರು ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು.

೬ ಮು ॥ ರಾ ॥ ಭೋಗನುವ್ಯಾಸ್ತವನವರು.

೭ ಮು ॥ ರಾ ॥ ಜೋ ॥ ಗು ॥ ಪೂರ್ಣ ಮೋರಬಾಚಾರ್ಯರು.

೮ ಮು ॥ ರಾ ॥ ಸೋನೆಲೆ ಕೊಳ್ಳಿ ಸುಬ್ಬಲಿಮಾಚಾರ್ಯರಿಗೆ ರಾಮುಣ್ಣವನವು.

೯ ಮು ॥ ರಾ ॥ ಸಾರಾಮಣಿಯ್ಯಂಗಿಸಿದ ಮುದ್ರೆಳು ರಾಮು ಚೆಲ್ಲಿಯಿನವು.

೧೦ ಮೆ ॥ ರಾ ॥ ಅಂಬೂರಾಮುದ ಸುಬ್ಬಾಪುರದವರು ಬ್ಯಾಂಕಿಕಟ್ಟಿಸಿದ ಗಿಯುಷ್ಟಿ, ಮು ॥ ರಾ ॥ ವಿಷ್ಣುಲಿಂಗನ ವಿಚ್ಚಿಜರು ಬ್ಯಾಂಕಿಸ್ಥಾಪನೆ ಜರಾಗಿಯೂ ಇವರಕ್ಕೆಮ್ಮ ಜವಿಗೆ ಮುಟ್ಟಿಸಿದ್ದಕ್ಕಾಗಿ ಉಪಾಧಿ ಬಟ್ಟಿ ಮಾಡಿಸಿಬಿಟ್ಟಿ ಜಾತಾಪುಳದ ಬೊಯಿರಿಗಾಚೀರಿ ಕೆಂಪಪ್ಪ(೨) ರೂಪಾಯಿನಂತೆ ಪಚ್ಚಾನೇಜರಿಗೂ, ಕೆಳಪ (೫) ರೂಪಾದಿನಂತೆ ಆಪಿಸರಿಗೂ, ೮ ನುಂ ಖಾಯ್ಮವಾಗಿ ಸಲ್ಲುವಕ್ಕೆಮ್ಮ ಒಪ್ಪಿಸಿದವು.

೧೬ ಈ ಬ್ಯಾಂಕಿನ ಮ್ಯಾನೇಜರ್ ಶ್ರೀನಿವಾಸರು ಬರುಷಸ್ಥಾಳ್ಕೆ ಹೋಗಿ ಲೇವಾದೇವಿ ನಡಿಸಿದಲ್ಲಿ ಬಿಟ್ಟೊ ಲಿಸಿದಾರರು (೨) ರೂಪಾಯಿ ಕವಿಸಾರ್ಜ ಕೊಡಬೇಕು. ಈಮ್ಮಕಿ ಮುದುರೂಪಾಯಿ ಮ್ಯಾನೇರಿಗೂ ಮಂದು ರೂಪಾಯಿ ಬ್ಯಾಂಕಿನ ನಹಗೂ, ಬೇರತಕ್ಕದ್ದು (೨) ಮೈಲಿ ಫಾನಲೇವಿಮೇಲೆ ಮ್ಯಾನೇಜರತೋಗಲಕ್ಕೆ ಸುಂಖ್ಯಾವಳ್ಳಿ ಮೈಲಿ (೧) ಕ್ಕೆ (೮) ಆಣೆಮೇರೆ ಜಾಸ್ತಿ ಮೈಲಿಗಳಿಗೆ ಕೊಡಬೇಕು.

ಮಿನ್ನವವು.

ಷೇರುದಾರರಿಗೆ ಲಿಖಿತ ನೋಟೀಸು ಜಾರಿ ಮಾಡಿದ ಮೇಲೆ ಸಭೆಯಲ್ಲಿ ಹಾಜರಿರುವ ಷೇರುದಾರರಲ್ಲಿ ಮೂರನೆಯ ಎರಡು ಭಾಗದಷ್ಟು ಷೇರುದಾರರು (೨) ಘಂಟೆಯಾಗುವರೆಗೂ (೩) ಘಂಟೆಯ ಒಳಗೆ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಹಾಜರಾಗದಿದ್ದರೆ ಸಭೆಯು ಭಂಗವಾಯಿತೆಂದು ಹೇಳಿದರು.

೩೦ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಡೈರೆಕ್ಟರುಗಳು ಅಥವಾ ಪ್ರೇದಾರರು ಪತ್ರ ಬಿಡುವಲ್ಲಿ ಮೇಲೆ ಹೇಳಿದಂತೆ ಆರ್ಡಿನರಿ ಬ್ಯಾಲನ್ಸಿಂದ ಇತರರಿಗೆ ಹೊಸ ಷೇರುಗಳನ್ನು ಆದ್ಯತೆಯುಕ್ಕುವ ಕಿಸ್ತಾರವಾಗಿ ಮಾಡಿದ ಹೊಣೆಗಳು ಲಭ್ಯವಾದಾಗ ಮಾತ್ರ ಪಡೆದುಕೊಳ್ಳಲು ಕಂಪನಿಯ ಜನರಲ್ ಮೀಟಿಂಗಿನ ಮುಖಾಂತರ ನಿರ್ಣಯವಾಗಬೇಕು. ಹಾಗೆ ಹೊಸ ಷೇರುಗಳನ್ನು ಹಳೇ ಷೇರುದಾರರಿಗೆ ಅವರ ಷೇರುಗಳ ಪ್ರಮಾಣಕ್ಕೆ ತಕ್ಕಂತೆ ಹಂಚಿಕೆ ಮಾಡಬೇಕು. ಒಪ್ಪಿದರು.

೩೧ ಈ ಬ್ಯಾಂಕಿನ ಲಾಭನಷ್ಟಗಳನ್ನು ಬ್ಯಾಂಕಿನ ಮೊಬಲಗುಗಳು ನಿರಖು ಅವರವರು ಹಾಕಿಸಿದ್ದಷ್ಟು (೪) ಪಾಲಿಗೆ ತಕ್ಕಹಾಗೆ ಹಂಚಿಕೊಳ್ಳುವುದು. ಒಪ್ಪಿದರು.

೩೨ ಈ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಷೇರಿಗೆ (೫) ಹೊರತು ಬಾಗಾಯಿತು (೧೦) ಹೊರತು ಮಿಕ್ಕಾದ ಷೇರುಗಳನ್ನು (೬) ಘಂಟೆಯಾಗಿಯಾದರೂ ಸಾಯಂಕಾಲ (೫) ಘಂಟೆಯಲ್ಲಿ ಅಥವಾ ಅದಕ್ಕೆ ಮುಂಚೆ ಮಾರಬಹುದು. ಒಪ್ಪಿದರು.

೩೩ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಲಾಭಾಂಶವನ್ನು ಹಂಚುವಲ್ಲಿ ಅಥವಾ (೭) ಹೊಸ ಷೇರುಗಳ ಮೇಲ್ಪಡ್ಡೆ ಮೊಬಲಗಿಗೆ ರಶೀತಿ ಆದಿಚ್ಛಿನಿಯೆ ಅವರನ್ನು ಪ್ರಾಬಲ್ಯವನ್ನು ಅವರೇಚೆಲಿಟ್ಟ ರೀತಿ ಮಾಡಬಹುದು.

ಒಪ್ಪಿದರು.

ಮೇಲ್ಕಂಡ ರೆಗ್ಯುಲೇಷನ್‌ಗಳನ್ನು ಬ್ಯಾಂಕಿನ ನಡವಳಿಕೆಗೋಸ್ಕರ ಉಚಿತವೆಂದು ಮಾ ॥ ರಾ ॥ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ಯವರ್ಯರು ಮತ್ತು ಮಾ ॥ ರಾ ॥ ಸ್ವಾಮಿಯಪ್ಪಾಸ್ಟ್ರರು ಅನುಮತಿಯಯ್ಯಂಗಾರಿ ಸರು ಸೂಚಿಸಿದಂತೆ ಮಾ ॥ ರಾ ॥ ಗೋಪ್ಪನಹಳ್ಳಿ ಜೋಡಿದಾರ ಶ್ರೀನಿವಾಸ್ಯಂಗಾರ್ ಸೆಕೆಂಡ್ ಮಾಡಿದರು.

ಮೇಲ್ಕಂಡ ಆಯಗಳೆಲ್ಲವನ್ನೂ ಏಕೋಭಿಪ್ರಾಯದಿಂದ ಒಪ್ಪಿದರು.

ಮು ಗಾ ಮಿಂಚ್ಚ ಅಮ್ಬ್ಬಗಳ್ ಮೋಹಿಮಾಯಿ ಕ್ಷಿಪ್ರಮಾಗಿಯಾರ್ಥಲ
ಬಿಮ ಪ್ರಸಿದ್ಧಿಯುಮಾಗಿ ಚೆಲುವಮ್ಮ ಜಯಿಗಿಸ್ಪಕ್ಕಾಗಿ ಎಷ್ಟರಾ ಕಾರ್ಯ
ಗಮೂಡಿಯೋಮ ಮು ಗಾ ಬಾಮುಮಾರ ಕ್ಷಿಪ್ರಮಾಸಿಬಾಲ್ಯಮು ಪ್ರಾಪ್ತಿ
ಅನುಭವಿಸ್ಪಗೆ, ಮಗ ರಾ ಎಲ್ಲಿಗಾಗುವೆಂದಾದು ಮ ರಾ ಟಾಮ
ಜೋಯುಸಿದು ಸದಲ ಸಹಾಯು ಮಾಡಿಸ್ಪದು.

ಲಿಮಿಯಾ ಪ್ರಸಿದ್ಧಿಯಾಗಿಯಾರ್ಥಲ ದಾಸ ಎಂದು ಅಮ.

ಸಾಸ ಟಿ.

ಕಾಲಿಗ ಮಾಮಾಸ್ಪದಂಗಾ, ಮು ಸೂ ,

ಶ್ರೀ ಶ್ರೀಮದನಾದಿ ತೋಂಟದ ಸಿದ್ಧಲಿಂಗಾರ್ಯ ಪ್ರಸೀದ.

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ಶ್ರೀ ತೋಂಟ ಸಿದ್ಧೇಶ ನಿರಂಜನೇಶಾ ಸ್ವಯಂಪ್ರ ಕೈಸ್ಮಂದಿತ ಚಿತ್ಪ್ರಭೇಶಃ।
ಶಿದ್ಧಾಂತ ಸೀಯೂಷಪಯೋನಿಧೂಂದು। ಶ್ರೀಯಂ ಪ್ರಣೀಯಾಚ್ಚರಚಕ್ರವರ್ತೀ
॥೧॥

ಶ್ರೀಮಸ್ಸಿಂಜನ ನಿರಂಜನ ಸ್ವರೂಪ ನಿರಾಕರಣ ಸತ್ಪಾದಿಲಕ್ಷಣ ಲಕ್ಷಿತ ಸಕಲಮಾಯಾನಂಗ ಭಂಗ ಜಗದ್ವಿಸ್ತಾರ ಕಾರಣ ಮೂಲ ಸ್ತಂಭವಾಗಿರತ ಶಂಭುಸ್ವರೂಪ ನಿಗಮಾಗಮ ಸುಸ್ಥಿತಿ ಶಿವಯೋಗ ನಿರತ ಸದಾಶ್ರಯಭಜ ಜಗತ ಪರಮಾನಂದ ನಾಮ್ನಾ ಜಗದಭಿವೃದ್ಧಿಯಾಗುವ ಚರಕುಲಚಕ್ರವರ್ತಿ ನಿರ್ಮಲ ವೇದಾಗಮಪುರಾಣಾದ್ಯಂತ ಸಿದ್ಧಾಂತ ಸಿವಾಗಮೋಕ್ತಿಕರ ಬಾಗಿ ನಿರಂತರ ಕಕ್ಷಿ ಪಿಡಿಸ್ಪಾಪ್ಯೆಗಳ ವಿಂಡೆವೆದ ಸುತಳಿಟರ ಸಿಂಪಾವಿಜ್ಞಾನ ಕೂಸ್ಯಾಂಗೈಕಂತ್ರ ರತರ್ಕಳ ಗಳಿತಮಲ್ಲಿಕಾರ್ಜುನಾರಾಧ್ಯಾ ಯ ಗುರುವರ ಈತನಾಯನೂನಾನ ಕೃಸ್ಯ ಸಂಯಮನನಾಸೀನ ವಿಸಾನುಭವ ವಾಕ್ಪ ತ ಧಾರ್ಮಿಕ ಸಂಸರ್ಥನ ರಾದಾರ ದಾಂಕ ನೃಷಾಂಕ ವಾಹನಾನಾದಿ ಜಕ್ತನಸಭೇಶ ಧೃವಮು ಪಿನಿಗೆತ ನಿರಂಜನ ಗಣೇಶ್ವರ ರಾಜಮಾಂಭೂತ ಕಸ್ಮೀ ರಿ ಪುಷ್ಪವಾಟಿಕಾರಲ್ಲೀಕಿಸ್ಥಿತ ಯವೆಯುರ ವಿರಾಜಮಾನ ಶ್ರೀ ಮದನಾದಿ ತೋಂಟದ ಸಿದ್ಧೇಶ್ವರ ಪರಂಪರಾ ನ್ವಯಾನ ಗತ ಶ್ರೀ ಸದ್ಗುಂಬಿಳ ಪೂರಾರಂಸ್ಥಾನ ಭೃಹಸ್ಕಾರಾಧಿಸ್ಥಿತ ಸ್ವೇಚ್ಛ ವಿಗಳಸ್ವಾಮಿ ನಿರ್ವಾಚಾವಾದಿ ಲಿಂ ಗಾನು ಸಂಧಾನಾನಂದಾನುಭವಮೋದಿತ ಶ್ರೀ ಸುಧ್ಯಾಚಾರ್ಯ ರಾಜರಾಜಸೂಜಿತ ಶ್ರೀ ಸನ್ಮಹಾರಾಜ ನ ವಂಸನ ಜಗದ್ಗುರು ತೋಂಟದ ಸಿದ್ಧಲಿಂಗಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳಾಂ ಸಂಪ್ರಾಪ್ತಿನ ನಿಕಟತಾ ಶ್ರೀಯ ದೆಯುವ ಶ್ರೀ ಸದ್ಗುರುನಾದಿ ತೋಂಟದ ಸಿದ್ಧಲಿಂಗಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳ ಕರ್ತೃಸ್ಥಾನ ಸಂವರ್ಧನಾರ್ಥಂ

ಸ್ವೋದಯ ಪತ್ರಿಕಾ

ಕೆಳಗೆ ಸೂಚಿಸಿದ ಕ್ರಯಕಾರ

ಊರುಗಳ ಹೆಸರುಗಳು	ಮಿತಿ.	ತಾರಿಖು.	ಮುಕ್ತಾಯ ಮಾಡತಕ್ಕವರ್ಷ.
ಗದಗಿನಿಂದಾ ಹೊರಟು	ಕಾ. ಶು. ೩,	೨೧-೧೧-೧೯೧೩	ಡಂಬಳಮುಕ್ಕಾಂ
ಡಂಬಳದಿಂದು			ಹಿವಿನಹಡಗಲಿ ,,
ಹುವಿನಹಡಗಲಿಯಿಂದಾ			ಹರಪನಹಳ್ಳಿ ,,
ಹರಪನಹಳ್ಳಿಯಿಂದಾ	ಕಾ॥ ಶು ೧೦, ೧೩	ಅಜಮಾಸ ೨೪, ಅಥವಾ ೨೫ನೇ ದಿವಸ	ಹಾವಣಗೇರಿ ,,
ಹಾವಣಗೇರಿಯಿಂದಾ			ಹೊಳಲಕೇರಿ ,,
ಹೊಳಲಕೇರಿಯಿಂದಾ			ಬೀರೂರ ,,
ಬೀರೂರಿಂದಾ			ಅರಿಸೀಕೇರಿ ,,
ಅರಿಸೀಕೇರಿಯಿಂದಾ			ತಿಬಟೂರ ,,
ತಿಬಟೂರಿಂದಾ			ಸೋಣಸನಕೇರಿ ,,
ಸೋಣಸನಕೇರಿಯಿಂದಾ			ಬೆಂಗಳೂರ ಮುಕ್ತಾಂ

ಈ ಪ್ರಕಾರ ಗ್ರಾಮಗಳ ಪರಾರ್ಯದಿಂದ ಹೊರಟು ಮೇಲೆಯಂದಿನ ಅಜಮಾಸ ಕಾ. ಶು. ೧೫. ತಾ. ೨೮-೧೧-೧೯೧೩ನೇ ಇಸ್ವಿ ಅಥವಾ ಕಾ. ಬ. ೧೦ನೇ ಒಳಹೊರಗೆ ತಂದು ತಾ. ೨೯ ಅಥವಾ ೩೦-೧೧-೧೯೧೩ ಲಿಪ್ಪಾರ ೧೨ ೧೩ ಇವ್ವರಲ್ಲಿ ಬೆಂಗಳೂರ ಮುಕ್ತಾಂ ಆಗುವದು. ಮತ್ತು ಕ್ರಯದಾನರಾರ್ಥವಲ್ಲಿ ವಿಶಾವಪರ ಅನಾಸುಕೂಲತೆಯ ಬಂದರೆ ನಾಲ್ಕುವಿಪಸ ಪೆಚ್ಚುಕೆಡಿಸು ಅವರ ಸ್ವೋದಯ ಪತ್ರಿಕೆಯ ಜಪಲಾಯುಸಲ್ಪಡುವದು. ಮೇಲಿಬರೆದ ನಿಬಂಧನೆಗಳಾಗಿ ೨ ದಿನ ಮುಂಚಿತವಾಗಿ, ಸದರ ಬೆಂಗಳೂರ ಮುಕ್ತಾಂಸ್ಥಾನಕ್ಕೆ ಬರತಕ್ಕ ವರೆಗೆ ಭಕ್ತ ಸಾಮೇಶ್ವರರು ಸಿಮ್ಮ ಸಿಮ್ಮ ಸೋಬೆಯರ್ಕಾರಕ್ಕೆ ರೈಲು ಸಾಗಣೆದಿಂದಲಾಗಿ, ಕಾಲುದಾರಿಯಿಂದಲಾಗಿ ಒಂದು ಮಹಾ ಸ್ವಾಮಿಯ ಪೀಠಾರೋಹಣ ತತ್ಪರರಾಗಿ, ಕೃತಾರ್ಥರಾಗುತಕ್ಕದ್ದು. ಬೆಳ್ಳಿವಾಗಣದಿಂದ ಬರತಕ್ಕವರು ತಿಬಟೂರು ಅಥವಾ ಬಾಣಸಂದ್ರ ಸ್ಟೇಷನ್ನಗಳಲ್ಲಿ ಇಳಿದು ಬರತಕ್ಕದ್ದು.

ತಾ. ೧೫-೧೧-೧೯೧೩ನೇ ಇಸ್ವಿ

ಪ್ರಕಟ

ಮಹಾಸಂಸ್ಥಾನ ವಿಜಾಪು ಮೋಟಿಪ್ಪೇನರು.

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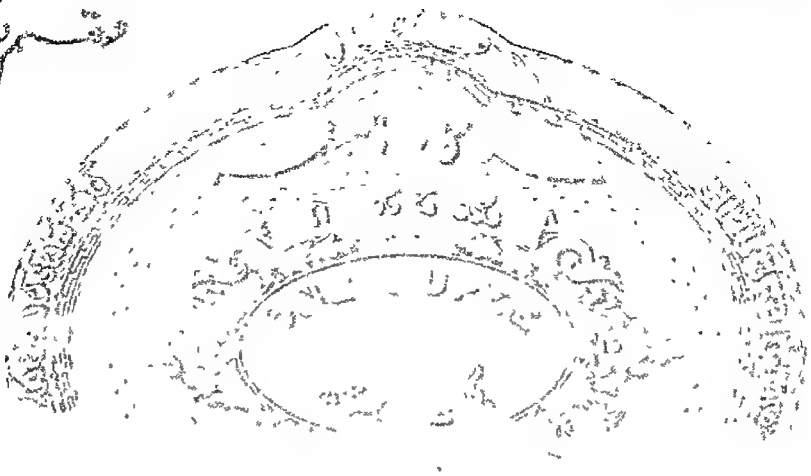

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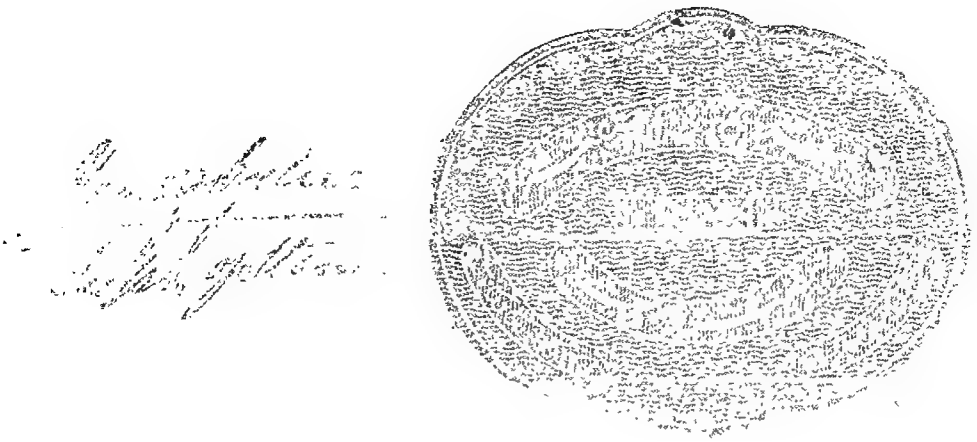
The Power of Attorney Sada Swami
has signed this document in
my presence and the witnesses
have attested their signatures
thereon. I know the Swami.

Sada

1st November 84.



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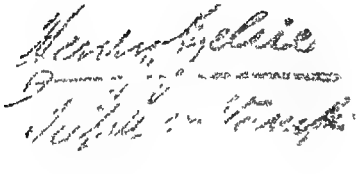

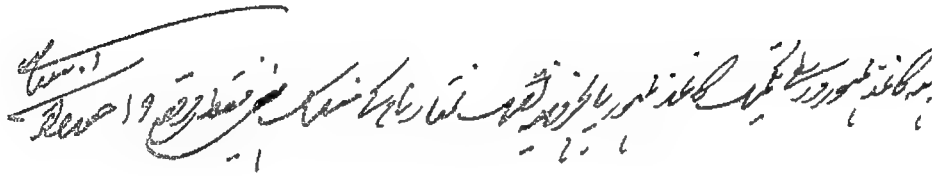

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31 ...

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ಉಪಚಾರಕ್ಕಾಗಿ ಬಂದವರಿಗೆ ಕೊಡಲು ಹಣವನ್ನು ಸಿದ್ಧವಾಗಿಟ್ಟುಕೊಂಡಿದ್ದೆವು. ಆದರೆ ಅವರಾರೂ ಹಣವನ್ನು ಮುಟ್ಟಲಿಲ್ಲ. ಅವರಿಗೆ ಹಣದ ಆಸೆಯಿರಲಿಲ್ಲ. ಅವರು ಬಂದದ್ದು ಕೇವಲ ಸಹಾನುಭೂತಿಯಿಂದ. ಅವರಿಗೆ ಹಣ ಕೊಡಲು ಹೋದಾಗ ಅವರು ಕೇಳಿದ್ದು ಒಂದೇ ಒಂದು ಪ್ರಶ್ನೆ. ಅದು ಹೇಗೆ ಸಾಧ್ಯವಾಯಿತು ಎಂಬುದು. ಅವರಿಗೆ ಅದು ಹೇಗೆ ಸಾಧ್ಯವಾಯಿತು ಎಂಬುದು ಅರ್ಥವಾಗಲಿಲ್ಲ

ಪ್ರಭಾಕರ್ ಸಂ... ಮಾಡಿ ತಿರಸ್ಕರಿಸಿ ಪತ್ರ ಕೊಟ್ಟ... ಮಾಡಿರುವಂಥ ಪತ್ರ
ಪ್ರಯತ್ನಗಳು ಅಪಹರಣ ಪತ್ರ ಪ್ರಕಟಣೆ ಪತ್ರ ಪರಿಚಯ ಪತ್ರ ಪತ್ರಿಕೆ ಪತ್ರಿಕೆಗಳು ಪತ್ರಿಕೆಯ
ಪತ್ರಿಕೆಯಲ್ಲಿ ಪತ್ರಿಕೆಯಲ್ಲಿನ ಪತ್ರಿಕೆಯಲ್ಲಿನ ಪತ್ರಿಕೆಯಲ್ಲಿನ ಪತ್ರಿಕೆಯಲ್ಲಿನ ಪತ್ರಿಕೆಯಲ್ಲಿನ

ಶ್ರೀ ರಾಮನ್ನನಾಮ ಪ್ರೇಮ ಪ್ರಚಾರ
ದಲ್ಲಿ ಪರಿಶ್ರಮಿಸುತ್ತಿರುವ ಶ್ರೀ
ಚಿತ್ರಾಂಮನವರಿಗೆ ಪ್ರೇಮಾದರ
ಪೂರ್ವದ ವಿವಿಧಾಶೀರ್ವಾದಗಳು
ಸ್ವಾಮಿಯಿಂದ

ಸಾಧುಶ್ರೀ ಪರಿಪೂರ್ಣಾನಂದ ಸ್ವಾಮಿಗಳು
ಪ್ರಚಾರಕ್ಕಾಗಿ ಪರಿಶ್ರಮಿಸಿದ ಸಂ
ಸ್ಥಾಪಕರಾದ ಶ್ರೀ ಪರಿಪೂರ್ಣಾನಂದ ಸ್ವಾಮಿ
ಪ್ರಚಾರಕ್ಕಾಗಿ ಪರಿಶ್ರಮಿಸಿದ ಸಂ
ಸ್ಥಾಪಕರಾದ ಶ್ರೀ ಪರಿಪೂರ್ಣಾನಂದ ಸ್ವಾಮಿ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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No. 4556 of 18

Revenue Department

Bombay Castle, 30th June 1870.

In reply to ~~his~~ their Petition, dated 12th ultimo, Nyalingappa Shetti and other members of the Lingayet Community of Gadag, Taluka Gadag, District Dharwar, are informed that Government cannot comply with their request.

J P C Anstis

Acting Under Secretary to Government.

WB.

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Date 11th January 1853.

Fee received for Journeyman's Bond £0 10 0

Subscribers money £0 15 0

Stamp duty charged 0 0 6

Fee paid by Registrar 2 5 6

Seven Shillings and Sixpence

Amount of fee received Two pounds five shillings only

Two pounds five shillings only

Registrar

Date 15th Sept 1853

Fee received for Registering Certificate of Incorporation of the [illegible]

Fee paid by [illegible]

Amount of fee received [illegible]

Registrar.

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ಮಾನವಿ ನಂಬರು.) ೬ ____

ತಾರೀಖು ೧೫ ೪-೨೬ ಸನ್ ೧

ಗಾರ್ಡನ್ ಟೂಲ್ಸ್ ಕೊಂಡುಕೊಳ್ಳುವ ಪ್ರಿಪೇಯ್ಡ್

ಕವರ್ ನಂಬರು ದರಖಾಸ್ತಿನವನು

ಇಲ್ಲಿಂದ ಅಳತೆಯು ಮಾಡಿಸಿಕೊಟ್ಟಿದೆ ಜನರು. ಸನ

ಸ್ಥಳ ಕಾಯ್ದಿರುವ ಬಗ್ಗೆ ದರಕಾಸ್ತಿನ ಪೈಕಿಯ ರೂ. ೧೫ ಅ

ಪೈಕಿ ದಾಖಲಾಗಿ ಉಳಿದ ಹಣವನ್ನು ಕಛೇರಿಯಿಂದ ಮುಟ್ಟಿಸಲು

ಮಾನವಿ ಸಬ್ ರಿಜಿಸ್ಟ್ರಾರ್ ಅವರಿಗೆ

ಶಿಫಾರಸ್ಸು ಮಾಡಿದೆ.

ಗೌಡನು

No. [illegible] Weight [illegible] Rates

Dated [illegible] 19[illegible].

Received a registered article addressed to

[illegible]

Stamp of despatching Office.

Receiving Office.

Note.—A note is equal to one eighth of a tola.

٥٧	٦٢	٥٧	٥٧	٦٢	٥٧
٥٧	٦٢	٥٧	٥٧	٦٢	٥٧
٥٧	٦٢	٥٧	٥٧	٦٢	٥٧
٥٧	٦٢	٥٧	٥٧	٦٢	٥٧
٥٧	٦٢	٥٧	٥٧	٦٢	٥٧
٥٧	٦٢	٥٧	٥٧	٦٢	٥٧
٥٧	٦٢	٥٧	٥٧	٦٢	٥٧
٥٧	٦٢	٥٧	٥٧	٦٢	٥٧
٥٧	٦٢	٥٧	٥٧	٦٢	٥٧

٨	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
٩	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
١٠	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

ಅನಾಲಿಸ್ಟ್-ಗಾಗಿ
ನಮೂನೆ
೨೨೨೯

ಕ್ಷಾರಕಾರಕ ಪರೀಕ್ಷೆಗಾಗಿ ಕಳುಹಿಸಿರುವ ಪದಾರ್ಥ

ಸಂಖ್ಯೆ ಮತ್ತು ಪದಾರ್ಥದ ಹೆಸರು ಮತ್ತು ಪ್ರಮಾಣ

ಪೊಟ್ಟಣದ ಸಂಖ್ಯೆ

ಪದಾರ್ಥ

(೧) ಪೊಟ್ಟಣದಲ್ಲಿ ಸುಮಾರು ಗ್ರಾಂ ಪ್ರಮಾಣದಲ್ಲಿ ಕಳುಹಿಸಿರುವ

ಕಾರಣ ಇಲ್ಲಿ ಕೊಡಬೇಕಾದ ಪರೀಕ್ಷೆ

ಮಾಡಿದವರು

ಈ ಪರೀಕ್ಷೆಯ ಫಲಿತಾಂಶ

ಅನಲಸ್ಟ್‌ಗಳ
ಸಂಗಮ
ಸಂಸ್ಥೆ

ಕಾರಣದಿಂದಾಗಿ ಸಕ್ಕರೆ ಸಾಗಿಸಲು ಅಡ್ಡಿಯಾಗಿರುತ್ತದೆ.

೧ ನಾರಿಯಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

೨ ಹಾಲಿನಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

೩ ಅವರೆಕಾಳಿನಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

೪ ಮೊಟ್ಟೆಯಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

೫ ಮಾಂಸದಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

೬ ಮೀನಿನಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

೭ ಬೆಣ್ಣೆಯಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

೮ ಸಕ್ಕರೆಯಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

೯ ಅಕ್ಕಿಯಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

೧೦ ಗೋಧಿಯಲ್ಲಿರುವ ಪ್ರೋಟೀನ್ ಮತ್ತು ಕೊಬ್ಬಿನ ಪ್ರಮಾಣ ಎಷ್ಟು?

[illegible]

[illegible]

[illegible]

ಮಾಡಿದ್ದ ಕೆಲಸಕ್ಕೆ ಸಂಬಳ ಕೊಡಲಾಗುವುದಿಲ್ಲ ಎಂದು
ಬಲವಂತವಾಗಿ ಹೊರಗಟ್ಟಿದರು. — ಆನಂತರ
ಅವರು ಹೊಟ್ಟೆಪಾಡಿಗಾಗಿ ಏನು ಮಾಡಿದರು
ಎಂಬುದು ಮುಂದಿನ ಕಥೆ.

ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಹೆಂಡತಿ ಮಕ್ಕಳೊಂದಿಗೆ ಸುಖವಾಗಿ
ಇರಬೇಕೆಂದು ಆಸೆಪಟ್ಟು ಬಂದಿದ್ದ ಅವರಿಗೆ
ಇಲ್ಲಿ ಆದ ಅನುಭವಗಳಿಂದ ಅವರಲ್ಲಿ
ಬದಲಾವಣೆ ಉಂಟಾಯಿತು. ಅವರು ಮೊದಲು
ಸಂಪಾದಿಸಿದ್ದ ಹಣವೆಲ್ಲ ಖರ್ಚಾಗಿ ಹೋಯಿತು.
ಇಲ್ಲಿ ಅವರಿಗೆ ಸಹಾಯ ಮಾಡಿದವರು ಕಡಿಮೆ.
ಅವರಿಗೆ ಸಹಾಯ ಮಾಡಿದವರಲ್ಲಿ ಹೆಚ್ಚಿನವರು
ಬಡವರು. ಅವರಿಗೆ ಸಹಾಯ ಮಾಡಿದ್ದಕ್ಕಾಗಿ
ಅವರಿಗೆ ಯಾವ ಪ್ರತಿಫಲವೂ ಸಿಗಲಿಲ್ಲ.
ಅವರಿಗೆ ಸಹಾಯ ಮಾಡಿದವರಿಗೆ
ಅವರಿಂದ ಯಾವ ಪ್ರತಿಫಲವೂ ಸಿಗಲಿಲ್ಲ.
ಅವರಿಗೆ ಸಹಾಯ ಮಾಡಿದವರಿಗೆ
ಅವರಿಂದ ಯಾವ ಪ್ರತಿಫಲವೂ ಸಿಗಲಿಲ್ಲ.

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ಲ ಬಂದ

(ಶ) ತೆಂ. ಎಬದೆಯಾನಾ ಸ್ಥಾನಾ ಕಾಯಸಗಳ ಕಲಕಾಲಕ್ಕೆ ಶ್ರ ಕಾದಚಲಿಕೊಳಲಕ್ಕೆ
ನಿ. ಸ್ಥಾನ ಜ್ಞಾನಕ್ಕೆ ಕಾದಾಯಾನಾಸಾಸ್ಥಾನಾಯಗಳಿಗೆ ಆಯಾಗಳಿಗೆ ಯಾಯಕಾಲಕಲಕಲಿಗೆ ಆಯಾ
ಲಾಯಾಸಗಳಿಗೆ ಸಾಯಾಯಾಯ

ಸಹಿ / ಮುದ್ರೆ

ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಸಾಕ್ಷಿದಾರರ ಸಹಿ

ಸಾಕ್ಷಿದಾರರ ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಮೇಲಿನ ಸಹಿಯನ್ನು ನನ್ನ ಸಮಕ್ಷಮದಲ್ಲಿ ಮಾಡಿರುವುದಾಗಿ ಮತ್ತು ಸಹಿ ಮಾಡಿದವರು ಸ್ವತಃ ತಮ್ಮನ್ನು ಪರಿಚಯಿಸಿಕೊಂಡಿರುವುದಾಗಿ ಪ್ರಮಾಣೀಕರಿಸಲಾಗಿದೆ.

ಸಹಿ / ಮುದ್ರೆ

ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಸಾಕ್ಷಿದಾರರ ಸಹಿ

ಸಾಕ್ಷಿದಾರರ ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಮೇಲಿನ ಸಹಿಯನ್ನು ನನ್ನ ಸಮಕ್ಷಮದಲ್ಲಿ ಮಾಡಿರುವುದಾಗಿ ಮತ್ತು ಸಹಿ ಮಾಡಿದವರು ಸ್ವತಃ ತಮ್ಮನ್ನು ಪರಿಚಯಿಸಿಕೊಂಡಿರುವುದಾಗಿ ಪ್ರಮಾಣೀಕರಿಸಲಾಗಿದೆ.

ಸಹಿ / ಮುದ್ರೆ

ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಸಾಕ್ಷಿದಾರರ ಸಹಿ

ಸಾಕ್ಷಿದಾರರ ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಮೇಲಿನ ಸಹಿಯನ್ನು ನನ್ನ ಸಮಕ್ಷಮದಲ್ಲಿ ಮಾಡಿರುವುದಾಗಿ ಮತ್ತು ಸಹಿ ಮಾಡಿದವರು ಸ್ವತಃ ತಮ್ಮನ್ನು ಪರಿಚಯಿಸಿಕೊಂಡಿರುವುದಾಗಿ ಪ್ರಮಾಣೀಕರಿಸಲಾಗಿದೆ.

ಸಹಿ / ಮುದ್ರೆ

ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಸಾಕ್ಷಿದಾರರ ಸಹಿ

ಸಾಕ್ಷಿದಾರರ ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಮೇಲಿನ ಸಹಿಯನ್ನು ನನ್ನ ಸಮಕ್ಷಮದಲ್ಲಿ ಮಾಡಿರುವುದಾಗಿ ಮತ್ತು ಸಹಿ ಮಾಡಿದವರು ಸ್ವತಃ ತಮ್ಮನ್ನು ಪರಿಚಯಿಸಿಕೊಂಡಿರುವುದಾಗಿ ಪ್ರಮಾಣೀಕರಿಸಲಾಗಿದೆ.

ಕಲ್ಲಾಪುರ ಸಂ. ೪ ಪಂಚಾಯತ್ ಸಮಿತಿ

ಪಂಚಾಯತ್ ಸಮಿತಿಯ ಸಭೆಯು ಶ್ರೀ ಎಸ್. ಬಿ. ಪಾಟೀಲರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ದಿನಾಂಕ ೧೫-೩-೧೯೫೭ ರಂದು ಕಲ್ಲಾಪುರ ಪಂಚಾಯತ್ ಸಮಿತಿಯ ಕಚೇರಿಯಲ್ಲಿ ಸೇರಿತ್ತು. ಸಭೆಯಲ್ಲಿ ಹಾಜರಿದ್ದ ಸದಸ್ಯರ ಹೆಸರುಗಳು ಈ ಕೆಳಗಿನಂತಿವೆ. ಸಭೆಯ ಪ್ರಾರಂಭದಲ್ಲಿ ಹಿಂದಿನ ಸಭೆಯ ನಡವಳಿಕೆಗಳನ್ನು ಓದಿ ದೃಢೀಕರಿಸಲಾಯಿತು. ನಂತರ ಕಾರ್ಯದರ್ಶಿಯವರು ಕೆಲವು ಮುಖ್ಯ ವಿಷಯಗಳನ್ನು ಸಭೆಯ ಗಮನಕ್ಕೆ ತಂದರು. ಅವುಗಳಲ್ಲಿ ಮುಖ್ಯವಾದವು ಹೀಗಿವೆ: ೧. ಕಲ್ಲಾಪುರ ಸಂ. ೪ ಪಂಚಾಯತ್ ಸಮಿತಿಯ ಕಚೇರಿಯ ಕಟ್ಟಡದ ಮೇಲ್ಛಾವಣಿ ಸೋರುತ್ತಿದ್ದು ದುರಸ್ತಿ ಮಾಡಿಸಬೇಕಾಗಿದೆ. ೨. ಕಲ್ಲಾಪುರ ಸಂ. ೪ ಪಂಚಾಯತ್ ಸಮಿತಿಯ ಕಚೇರಿಯ ಕಟ್ಟಡದ ಮೇಲ್ಛಾವಣಿ ಸೋರುತ್ತಿದ್ದು ದುರಸ್ತಿ ಮಾಡಿಸಬೇಕಾಗಿದೆ. ೩. ಕಲ್ಲಾಪುರ ಸಂ. ೪ ಪಂಚಾಯತ್ ಸಮಿತಿಯ ಕಚೇರಿಯ ಕಟ್ಟಡದ ಮೇಲ್ಛಾವಣಿ ಸೋರುತ್ತಿದ್ದು ದುರಸ್ತಿ ಮಾಡಿಸಬೇಕಾಗಿದೆ. ಈ ವಿಷಯಗಳ ಬಗ್ಗೆ ಸಭೆಯಲ್ಲಿ ಚರ್ಚೆ ನಡೆಯಿತು. ಕೊನೆಯಲ್ಲಿ ಅಧ್ಯಕ್ಷರು ಧನ್ಯವಾದ ಸಮರ್ಪಣೆ ಮಾಡಿದರು. ಸಭೆಯು ಮಧ್ಯಾಹ್ನ ೧೨-೩೦ ಕ್ಕೆ ಮುಕ್ತಾಯವಾಯಿತು.

೪ (೬ ಸಾಲು)

[redacted]

[redacted]

[redacted]

ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ ಇಲಾಖೆ ಸಿಬ್ಬಂದಿ ಸಂಘ

ಸಂಘದ ಸದಸ್ಯರಿಗೆ

ಸಂಘದ ಸದಸ್ಯರಿಗೆ ಮತ್ತು
ಸಂಘದ ಹಿತೈಷಿಗಳಿಗೆ

ಸಂಘದ ಅಧ್ಯಕ್ಷರು
ಕಾರ್ಯದರ್ಶಿ

ಪತ್ರಿಕಾ ಪ್ರಕಟಣೆ

ಸಂಘದ ಸದಸ್ಯರಿಗೆ ಮತ್ತು ಸಂಘದ ಹಿತೈಷಿಗಳಿಗೆ ಸಂಘದ ಅಧ್ಯಕ್ಷರು ಮತ್ತು ಕಾರ್ಯದರ್ಶಿಗಳು ಪತ್ರಿಕಾ ಪ್ರಕಟಣೆ ಮೂಲಕ ತಿಳಿಸುವುದೇನೆಂದರೆ —

ಸಂಖ್ಯೆ

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ಸಂಸ್ಥಾನ ಕಾರ್ಯಾಲಯ

1902

ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾನ್ಯ ಶ್ರೀಮತ್ಸಾಮ್ರಾಜ್ಯ

ಧುರೀಣ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಭಾರತೇಶ್ವರ

ಶ್ರೀ ಸಪ್ತಮ ಎಡ್ವರ್ಡ್ ಚಕ್ರವರ್ತಿಗಳವರ ಪಟ್ಟಾಭಿಷೇಕ

ಮಹೋತ್ಸವವು ಆಗಸ್ಟ್ ತಿಂಗಳ 9ನೇ ತಾರೀಖು ಶನಿವಾರ

ಆಗಬೇಕಾಗಿದ್ದುದು ಅವರ ಅನಾರೋಗ್ಯದ ನಿಮಿತ್ತ ಮುಂದಕ್ಕೆ

ಹಾಕಲ್ಪಟ್ಟಿದ್ದರಿಂದ ಅದು ಯಾವಾಗ ಆಗುವುದೆಂಬುದು

ಇನ್ನೂ ತಿಳಿದುಬಂದಿಲ್ಲವಾದ್ದರಿಂದ ಆ ಮಹೋತ್ಸವವು

ಆಗುವ ದಿವಸವನ್ನು ಮುಂದೆ ತಿಳಿಸಲಾಗುವುದು.

ಆ ಮಹೋತ್ಸವವು ಆಗುವ ದಿವಸವು ಸಂಸ್ಥಾನದಲ್ಲಿ

ಸಾರ್ವತ್ರಿಕ ಸಂತೋಷದ ದಿವಸವಾಗಿ ಆಚರಿಸಲ್ಪಡಬೇಕೆಂದು

ಮಹಾರಾಜಶ್ರೀ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳವರು ಆಜ್ಞಾಪಿಸಿರುತ್ತಾರೆ.

ಆ ದಿವಸ ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಕಛೇರಿಗಳಿಗೂ ರಜೆ

ಕೊಡಲ್ಪಡುವುದು. ಆ ದಿವಸ ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಕಛೇರಿಗಳಲ್ಲಿಯೂ

ಸಂಸ್ಥಾನದ ಧ್ವಜವನ್ನು ಹಾರಿಸಲ್ಪಡುವುದು. ಆ ದಿವಸ

ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸರ್ಕಾರೀ ಕಛೇರಿಗಳಲ್ಲಿಯೂ ಸಂಸ್ಥಾನದ

ಎಲ್ಲಾ ಶಾಲೆಗಳಲ್ಲಿಯೂ ಸಿಹಿ ಹಂಚಲ್ಪಡುವುದು.

ಆ ದಿವಸ ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸರ್ಕಾರೀ ಕಛೇರಿಗಳಲ್ಲಿಯೂ

ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಶಾಲೆಗಳಲ್ಲಿಯೂ ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ

ಸರ್ಕಾರೀ ಆಸ್ಪತ್ರೆಗಳಲ್ಲಿಯೂ ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸರ್ಕಾರೀ

ಛತ್ರಗಳಲ್ಲಿಯೂ ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸರ್ಕಾರೀ ಸತ್ರಗಳಲ್ಲಿಯೂ

ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸರ್ಕಾರೀ ಅನ್ನದಾನಗಳಲ್ಲಿಯೂ

ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸರ್ಕಾರೀ ಕಛೇರಿಗಳಲ್ಲಿಯೂ ಸಂಸ್ಥಾನದ

ಎಲ್ಲಾ ಶಾಲೆಗಳಲ್ಲಿಯೂ ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸರ್ಕಾರೀ

ಆಸ್ಪತ್ರೆಗಳಲ್ಲಿಯೂ ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸರ್ಕಾರೀ ಛತ್ರಗಳಲ್ಲಿಯೂ

ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸರ್ಕಾರೀ ಸತ್ರಗಳಲ್ಲಿಯೂ ಸಂಸ್ಥಾನದ

ಎಲ್ಲಾ ಸರ್ಕಾರೀ ಅನ್ನದಾನಗಳಲ್ಲಿಯೂ ಸಂಸ್ಥಾನದ

[illegible]

[redacted]

[illegible]

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೧	೨	೩	೪	೫	೬

॥ ಶ್ರೀ ॥

ಲೇಜನಂಬರ 2135 ಸನ್ 1959 ನೇ ಇಶ್ವಿ ನವ್ಹಂಬರ 4 ನೇ ತಾರೀಖಿನ 3-30 ಮತ್ತು 4-30 ಗಂಟೆ ನಡುವೆ ಶ್ರೀ ಜಗದ್ಗುರು ತೋಂಟದಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳವರ ಗದಗಿನ ಮಠದಲ್ಲಿ ತಂದುಕೊಟ್ಟತು—

ಶ್ರೀ ಜಗದ್ಗುರು ತೋಂಟವಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳು ಗುರು ತೋಂಟದಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳು ಸಂಸ್ಥಾನ ಮಠ ಡಂಬಳ ಮತ್ತು ಗದಗ

ಸಹಿ ಇಂಗ್ರೇಜಿ
S. R. Gadag

ಈ ಪ್ರಕಾರ ಫೀ ಮುಟ್ಟಿತು. ನೋಂದಿಸುವ ಫೀ

ರೂಪಾಯಿ	2-50
ಫೋಟೋನಾಯಿಪ್ಸ (8)	3-60
ಟಪಾಲ	0-91
	7-91

ಸಹಿ ಇಂಗ್ರೇಜಿ
S. R. Gadag

ನಾಸಸ್ಥಳದ ಫೀ ರೂಪಾಯಿ (10/-) ಹತ್ತು ಕ್ಯಾಶ ಬುಕ್ಕಿಗೆ ಜಮಾ ಮಾಡಿದೆ.

ಸಹಿ ಇಂಗ್ರೇಜಿ
S. R. Gadag
4-11-59

GDGI
III 2135-1/8
1959

ಮೃತ್ಯು ಪತ್ರವು

ಶ್ರೀ ಮನ್ನಿರಂಜನ ನಿಃಶೂನ್ಯ ನಿರ್ದೋಷ ನಿರಾವರಣ ಸತ್ತಾದಿಲಕ್ಷಣ ಲಕ್ಷಿತಮಲ ಮಾಯಾಸಂಗಭಂಗ ಜಗದ್ವಿಸ್ತಾರ ಕಾರಣ ಮೂಲಸ್ಫಂಬ ರೂಪಕ ಶಂಭುಜ ಸ್ವರೂಪ ನಿಗಮಾಗಮ ಸುಪ್ರತಿಷ್ಠಿತ ಶಿವಯೋಗ ವರಮ ರಹಸ್ಯಾನುಭವ ಜನಿತ ಪರಮಾನಂದ ಸಾಮ್ರಾಜ್ಯ ವಿಭವ ರಾರಾಜ್ಯಮಾನ ಚರಕುಲ ಚಕ್ರವರ್ತಿ ಗರ್ವವೇದಾರ್ಥಸುಸಾರಿ ಸಿದ್ಧಾಂತ ಶಿವಾಗಮೋತ್ತರ ಭಾಗ ನಿರೂಪಿತ ಶಕ್ತಿ ವಿಶಿಷ್ಟಾದ್ವೈತ ವೀರಶೈವ ಮತ ಘಟಿಕ ಪಿಂಡಾದಿಜ್ಞಾನಸೂನ್ಯಂ ತೈಕೋತ್ತರ ರತಸ್ಥಲ ಘಟಿತ ಸ್ಥಾನಾಚಾರ್ಯ ಸರ್ವ ಗುರುಕುಲಕೇತನಾಮಾಮಾನ ರೂನ್ಯ ಸಿಂಹಾಸನಾಧೀಶ ಶಿವಾನುಭವರಾಸ್ತ ಸುಧಾರಣ ವ ಸಂವರ್ಧನೆರಾಕಾಶ ಪಶ್ಯಂಕ ವೃಷ್ಯಾಂಕವಾಹನ ನಂದಿಭಕ್ತ ವೃಷಭೇಶ ಹೃದಯ ವಿನಿರ್ಗತ ನಿರಂಜನ ಗಣೇಶ್ವರ ಪಾವನಕಾರ ಭೂತಕಳ್ಗೇರಿ ಪುಷ್ಪವಾಟಿಕಾ ವಲ್ಮೀಕಸ್ಥಿತ ಯಡೆಯೂರ ನಿರಾಜಮಾನ ಶ್ರೀ ಮದನಾದಿ ತೋಂಟದ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ ಪರಂಪರಾಸ್ವಯಾನುಗತ ಶ್ರೀ ಮಸ್ಕೊಂಬಳ ಮಹಾಸಂಸ್ಥಾನ ಬ್ರಹ್ಮನಂದಾದಿಷ್ಠಿತ ಶ್ರೀಸ್ಯ ಲಿಂಗಮಧ್ಯಸ್ಥಿತಾಚಾರಾದಿ ಲಿಂಗಾನುಸಂಧಾನಾನಂದಾನುಭವ ನೋಜಿತ ಶ್ರೀ ಮದ್ರಾಜಾಧಿರಾಜ ಪೂಜಿತ ಶ್ರೀ ಮನ್ಮಹಾರಾಜ ಪೂಜಿತ ಜಗದ್ಗುರು ತೋಂಟದ ಸಿದ್ಧಲಿಂಗ ದೇಶಿಕೇಂದ್ರ ಮಹಾಸ್ವಾಮಿಗಳವರು ಸಂಸ್ಥಾನಮಠ ಡಂಬಳ ಮತ್ತು ಗದಗ ನುಕ್ಕಾಂ ಗದಗ ಜಿಲ್ಲಾ ಧಾರವಾಡ ನಾವು ಅಪ್ಪಣೆ ಕೊಡಿಸಿ ಬರೆಸಿಕುವ ಮೃತ್ಯುಪತ್ರ ಯೇನಂದರೆ—

ನಮಗೆ ಪ್ರಕೃತಕ್ಕೆ ಸಂಭವಿಸಿರುವ ವ್ಯವಹಾರ್ಯ ಮೂಲಕ ನಾವು ಯಿನ್ನು ಬಹಳ ದಿವಸಗಳವರೆಗೆ ಯೀ ಲೋಕವಲ್ಲಿ ಜೀವಿಸಿಸುವೆನೆಂಬ ಭರವಸೆಯಿಲ್ಲದ ಕಾರಣ ನಮ್ಮ ಜಾಗ್ರತಾವಸ್ಥೆಯಲ್ಲಿಯೇ ಯೀ ಗದಗ ಗ್ರಾಮದಲ್ಲಿ ನಮ್ಮ ಸಮಕ್ಷ ಯಿರುವ ನಮ್ಮ ಶಿಷ್ಯರು ಮ ಪ್ರಮುಖ ಪೈಸದವರು ಇವರ ವಿಷ್ಯವಾಸ ನಮ್ಮ ಯಾವತ್ತು ನೊಲ್ಡಿಯ ನಮ್ಮ ಪಶ್ಚಾತ್ ಸ್ಥಾವರ ಜಂಗಮ ಆಸ್ತಿಗಳು ಮತ್ತು ಶಿಷ್ಯರ ಕಡೆಯಿಂದ ನಮಗೆ ಸಲ್ಲಾಕ್ಕ ಯಾವತ್ತು ಕಾಣಿಕೆ ಮುಂತಾವವುಗಳಿಗೂ ಮತ್ತು ನಮ್ಮ ಆಧಿಕಾರ ವಗ್ಗೆರೆ ಯೀ ರಿತಿಯಿಂದ ನಡೆಯತಕ್ಕದ್ದು. ಯೀ ನಿಶ್ಚಯವನ್ನು ನಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ತಂದು ನಾವು ನಮ್ಮ ಮನಃಪೂರ್ವಕವಾಗಿಯೂ ಆತ್ಮಕರುಣಪೂರ್ವಕವಾಗಿ ಕೆಳಗೆ ಕಲಮವಾರ ಬರೆದಂತೆ ನ್ಯವಸ್ಥಾ ಮಾಡುವವೇನಂದರೆ.

೨. ನಿರಾಭಾರಿ ಚರಮೂರ್ತಿಗಳಿಗೂ ಸ್ಥಲ ಪೊಂದಿದ ಕ್ರಿಯಾ ಮೂರ್ತಿಗಳಿಗೂ ದೇಶಿಕರಿಗೂ ನಾವು ವೀರಶೈವ ಮತದ ಸರ್ವ ವಿರಕ್ತರಿಗೂ ವ ಸಟ್ಟಚರಾಧಿಕಾರಿಗಳಿಗೂ ವ ಭಕ್ತ ಮಾಹೇಶ್ವರರಿಗೂ ಸಹ ಮುಖ್ಯ ಜಗದ್ಗುರುಗಳಿದ್ದು ಹೊಸ ಮೈಸೂರಯಿಲಾಖಾ ತುಮಕೂರ ಜಿಲ್ಲಾ ಕುಣಿಗಲ ತಾಲ್ಲು ಹೈಕಿ ಯಡೆಯೂರ ಗ್ರಾಮವಲ್ಲಿರುವ ಶ್ರೀ ಮದನಾದಿ ಸ್ವಯಂಭ್ರೆ ತೋಂಟದ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ ಮಹಾಸ್ವಾಮಿಗಳವರ ಪೀಠಕ್ಕೆ ಗುರುಪರಂಪರೆಯಾಗಿ ಅಧಿಕಾರಿಗಳಾಗಿದ್ದು ಧಾರವಾಡ ಜಿಲ್ಲಾ ಗದಗ ತಾಲ್ಲು ಡಂಬಳ ವ ಗದಗ ಯೀ ಸಂಸ್ಥಾನ ಮಠಗಳಿಗೆ ಮುಖ್ಯ ವಾರಸಕರು ಯಿರುತ್ತೀವೆ. ಆಪ್ಪರಿಂದಾ ಹೊಸ ಮೈಸೂರ ಪ್ರಾಂತವಲ್ಲಿ ಯಿರುವ ಮಠಗಳು ವ ಯಿನಾಂ ಜಮೀನುಗಳು ವ ಖಾಲಸತ್ತ ಜಮೀನು ಗ್ರಾಮಗಳು ವಗ್ಗೆರೆ ನಡೆಯುತ್ತವೆ. ಹಾಗೂ ಸದರೀ ಯಾವತ್ತೂ ಪ್ರಾಂತಗಳಲ್ಲಿ ನಮ್ಮ ಶಿಷ್ಯರೂ ಭಕ್ತರೂ ವಗ್ಗೆರೆವರಿದ್ದು ಅವರ ಕಡೆಯಿಂದಾ ಕಾಣಿಕೆ ವಗ್ಗೆರೆ ಪೊರೆಯುತ್ತವೆ. ನಮ್ಮ ಕೈಕೆಳಗೆ ಅನೇಕ ನಿರಾಭಾರಿ ಚರ ಮೂರ್ತಿಗಳು ವ ಸ್ಥಲ ಪೊಂದಿದ ಕ್ರಿಯಾ ಮೂರ್ತಿಗಳೂ ಮತ್ತು ದೇಶಿಕ ಮೂರ್ತಿಗಳೂ ವಗ್ಗೆರೆ ಯಿದ್ದು ನಮ್ಮ ಆಜ್ಞಾ ವ ಅನುಮತಿ ಪ್ರಕಾರ ನಮ್ಮ ಕೆಲಸ ವಗ್ಗೆರೆ ನಡೆಯಿಸಿ ತಾವು ಏನು ಸಂಪಾದನೆಮಾಡಿತ್ತು ನಮಗೆ ಮುಟ್ಟಿಸುತ್ತಾರೆ. ಯೀ ಯಾವತ್ತೂ ಹಾಗೂ

ನಮಗೆ ಯಿರುವ ಅಧಿಕಾರ ವ ಸತ್ತಾ ವಗೈರೆ ನಮ್ಮ ಸಂಸ್ಥಾನಮಠಕ್ಕೆ ಯಿನಾಂ ಆಗಿ ನಡೆಯತಕ್ಕೆ ಸ್ಥಿರಜರ ಆಸ್ತಿಗಳಿಗೂ ವ ನಮ್ಮ ಹಕ್ಕು ಬಾಬು ವಗೈರೆಕ್ಕೂ ನಮಗೆ ನಡೆಯತಕ್ಕ ಯಿನಾಮು ಸ್ಥಿರಜರಾಸ್ಥಿಗಳು ನಮ್ಮ ತಾಬಾದಲ್ಲಿರತಕ್ಕವುಗಳನ್ನೂ ವ ಬರತಕ್ಕೆವುಗಳನ್ನೂ ದೊರಕಿಸಿಕೊಳ್ಳುವದಕ್ಕೂ ಸಹಿತ ಮುಂದೆ ನಮ್ಮ ಶಿಷ್ಯ ವರ್ಗದಲ್ಲಿ ಸತ್ಪುಲೋತ್ಪನ್ನರೂ ಸದಾಚಾರ ಸಂಪನ್ನರೂ ಸುಶೀಲರೂ ಸದ್ಗುಣ ಭೂಷಿತರೂ ಶಿವಾನುಭವ ಶಾಸ್ತ್ರಕೋವಿದರಂತಹಂಥಾ ಶ್ರೀ ಜನ್ನಬಸವಾರ್ಯ ಚರಮೂರ್ತಿಗಳು (ಉರ್ಫ ಶಿವಸುವಾರ ಚರಮೂರ್ತಿಗಳು) ಮೌಜೆ ಇಟಗಿ ತಾಲ್ಲು ಯಲಬುರ್ಗಿ ಜಿಲ್ಲಾ ರಾಯಚೂರ ಇವರನ್ನು ಬಾಲ್ಯದಲ್ಲಿ ನಮ್ಮ ಪರಂಪರೆ ಪೂರ್ವಪದ್ಧತಿ ಪ್ರಕಾರ ನಮಗೆ ನಮ್ಮ ಸಂಸ್ಥಾನಮಠದಲ್ಲಿ ಬಾಲ್ಯರಲ್ಲಿಯೇ ವಪ್ಪಿಶಿದ್ದರಿಂದಾ ಮತ್ತು ನಮ್ಮ ಆತ್ಮಸಂತೋಷದಿಂದಾ ಸಮಸ್ತ ಸೈವದವರು ವ ಶಿಷ್ಯವರ್ಗದ ಸಮಕ್ಷನು ನಾವು ಪರಿಗ್ರಹಿಸಿ ನಮ್ಮ ಆಶ್ರಮ ಧರ್ಮದಂತೆ ರಕ್ಷಣೆಮಾಡಿಯೂ ಸುಶೀಲ ಸದರೀ ಜನ್ನಬಸವಾರ್ಯ ಚರಮೂರ್ತಿಗಳಿಗೆ ನಮ್ಮ ಪಶ್ಚಾತ್ ನಮ್ಮ ಯಾವತ್ತೂ ಅಧಿಕಾರ ವ ಸತ್ತಾ ವಗೈರೆ ದೊರೆಯಬೇಕೆಂಬುವದು ನಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ಬಹು ದಿವಸಗಳಿಂದಾ ಗ್ರಹಿಕೆ ಯಿದ್ದದ್ದನ್ನು ಯಿವತ್ತಿನ ದಿವ್ಸ ನಾವು ಪ್ರಶಿದ್ಧಮಾಡಿದ್ದೇನೆ. ಮತ್ತು ಸಮಸ್ತ ಸೈವದವರು ಸಹ ಯಿದಕ್ಕೆ ಭಕ್ತಿಪೂರ್ವಕವಾಗಿ ವಪ್ಪಿದ್ದಾರೆ. ಯಿದರಲ್ಲಿ ಕಾಣ್ಸುವ ಕರಾರು ನನ್ನ ಪಶ್ಚಾತ್ ಜಮಲಿನಲ್ಲಿ ಬರಬೇಕು.

೩. ಯಾಕಂದರೆ ಯಿವತ್ತಿನ ವರೆಗೂ ನಮ್ಮ ಸಂಗಡ ವಿತೋಧವೂ ವ ನಮ್ಮ ತಾಬಾಕ್ಕೆ ಬರತಕ್ಕವುಗಳೂ ನಮ್ಮ ಹಕ್ಕಿನವು ಸಹ ಸದರೀ ಜನ್ನಬಸವಾರ್ಯ ಚರಮೂರ್ತಿಗಳವರಿಗೆ ನಮ್ಮ ಸ್ವಾಮಿತ್ವದ ಹಕ್ಕುದಾರರನ್ನಾಗಿ ಮಾಡಿದ್ದೇನೆ. ಮತ್ತು ಸದರೀ ಸ್ವಾಮಿಗಳಿಗೆ ನಮ್ಮ ಸ್ವಾಮಿತ್ವದ ಹೆಸರನ್ನು ದಾಖಲು ಮಾಡಿಶಿಕೊಳ್ಳಲಿಕ್ಕೆ ಹಕ್ಕುದಾರರನ್ನಾಗಿ ಮಾಡಿದ್ದೇನೆ.

೪. ಸದರೀ ಯಾವತ್ತು ಕಲಮುಗಳನ್ನು ಬರೆದ ಮೇರೆಗೆ ನಾವು ನಮಗೆ ತಿಳಿದಷ್ಟರ ಮಟ್ಟಿಗೆ ವ್ಯವಸ್ಥಾ ಮಾಡಿದ್ದೇವೆ. ಯಿದರಲ್ಲಿ ಮತ್ತೇನಾದರೂ ಹೆಚ್ಚಿನ ತಜವೀಜ ಆಗತಕ್ಕದ್ದು ಯಿದ್ದರೆ ಆದನ್ನು ಸಹ ಮಾಡುವದಕ್ಕೆ ನಮ್ಮ ಪಶ್ಚಾತ್ ಜನ್ನಬಸವಾರ್ಯ ಚರಮೂರ್ತಿಗಳವರು ಮುಂದೆ ಸದರೀ ಸಂಸ್ಥಾನಮಠಕ್ಕೆ ಯೋಗ್ಯ ರೀತಿಯಿಂದಾ ಅಧಿಕಾರ ನಡಿಸಬೇಕು. ಮತ್ತು ದೇಶಕಾಲಾನುಸಾರವಾಗಿ ಖ್ರಾಸ್ತ್ಯಕ್ಷಿಪ್ತ ವಿಷಯದಲ್ಲಿ ಬಹಳ ಜಾಗ್ರತೆಯುಳ್ಳವರಾಗಿ ತಮ್ಮ ಕೆರ್ತ ಹೆಚ್ಚಾಗುವಾಗೆ ವರ್ತಿಸಿ ನಮ್ಮ ಪೂರ್ಣ ಆಶೀರ್ವಾದಕ್ಕೆ ಪಾತ್ರರಾಗಬೇಕೆಂಬ ಯಿಚ್ಛೆಯನ್ನು ಯೀ ಮೃತ್ಯು ಪತ್ರವನ್ನು ಮುಗಿತಿದ್ದೇವೆ. ನಾವು ನಮ್ಮ ಸ್ವಸಂತೋಷದಿಂದಾ ಮತ್ತು ನಮ್ಮ ಸ್ವಂತ ಸಹಿ ವ ನಮ್ಮ ಸಂಸ್ಥಾನಮಠದ ಮೊಹರೆ ಮಾಡಿದ್ದೇವೆಂದು ಬರೆದಿರುವ ಮೃತ್ಯುಪತ್ರ ಸಹಿ ತಾರೀಖು ೧೭-೪-೧೯೫೯ ನೇ ಯಿಸ್ವಿ ಶ್ರೀ ಪ್ಲವಿಲಾಹನ ಶಕೆ ೧೮೮೧ ನೇ ವಿಕಾರಿನಾಮ ಸಂವತ್ಸರ ಶ್ರಾವಣ ಶು. ೧೪ ಸೋಜ ಚಂದ್ರವಾರ.

ದಸ್ಕತ್ತುರಃ ಜನಬಸಯ್ಯಾ ಫಕೀರಯ್ಯಾ ಹಿರೇಮಠ ಕಿಟಗೇರಿ

ಸಹಿಃ ಶ್ರೀ ಜಗದ್ಗುರು ತೋಂಟದಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳು ಸಂಸ್ಥಾನಮಠ ಡಂಬಳ ಮತ್ತು ಗದಗ.

ನಾಕ್ಷಿ

‡ ‡ ‡ ‡ ‡ ‡ ‡

ಶ್ರೀ ಜಗದ್ಗುರು ತೋಂಟದಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳು ಗುರು ತೋಂಟದಾರ್ಯ ಸ್ವಾಮಿಗಳು ಸಂಸ್ಥಾನಮಠ ಡಂಬಳ ವ ಗದಗ ಲಿಂಗವಂತ ಧರ್ಮೋಪದೇಶ ೪೦ ಮಕ್ಕಾಂ ಗದಗ ವಸ್ತ್ಯೈವಜು ಮಾಡಿಕೊಡುವವರು, ಈ ದಸ್ತೈವಜು ಮಾಡಿಕೊಟ್ಟದ್ದಕ್ಕೆ ವಪ್ಪುತ್ತಾರೆ ಇವರ ಗುರ್ತಿಗೆ ಸಬ್ ರಜಿಸ್ಟ್ರಾರರಿಗೆ ಸ್ಪಷ್ಟಿ ಅದೆ.

ಸಹಿಃ ಶ್ರೀ ಜಗದ್ಗುರು ತೋಂಟದಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳು ಗುರು ತೋಂಟದಾರ್ಯ ಮಹಾ ಸ್ವಾಮಿಗಳು ಸಂಸ್ಥಾನಮಠ ಡಂಬಳ ಮತ್ತು ಗದಗ.

4th November 1959
Sd. English
S. R. Gadag

III ನೇ ನಂಬರದ ಬುಕ್ಕಿನ 2135 ನೇ ನಂಬರಕ್ಕೆ ನೋಂದಿಸಲಾಯಿತು.

4—11—1959

Sd. English
SUB REGISTRAR
GADAG

ಸರಕಾರಿ ಮುದ್ರೆ

“ ಖರೆ ನಕಲು ಅದೆ ”

ಶಿವಾನಂದ ಪ್ರಿಂಟಿಂಗ ವರ್ಕ್ಸ್, ಗದಗ.

Copy applied for on 19/5/1913.
Copy ready on 4/6/1913.
Copy delivered or sent by V.P.P. on 5/6/1913.

K 150

Paperchange 009

Judgment in Special Appeal No.277 of 1875.

Assistant Sheristedar

Andana Swami Guru Andana Swami

(Original Defendant) Appellant.

Versus

Totada Swami Guru Totada Swami

(Original Plaintiff) Respondent.

Special Appeal from the decision of the Judge of Dharwar in Appeal No.360 of 1867.

This being a special appeal, this Court cannot reverse the findings of the District Judge on the issues of fact directed by the late Chief Justice and Mr. Justice Gibbs, when this cause was remanded on the 6th July 1869 by the High Court for retrial, unless there be an error in law or in the investigation of the case, which has produced error or defect in the decision of it upon the merits, as for instance a total absence of evidence in support of the findings of fact.

It has been argued for the first Defendant (Appellant) that there is not any evidence to support the finding that the tenure upon which the Andana Math is held by the first Defendant was such that the Plaintiff was entitled to resume possession of it at his pleasure, and it has been further argued that the District Judge has overlooked the fact that in the Sanads (Exhibits No.114 and No.115) the Defendant is named as Inamdar, and, therefore, that there has been an error in the investigation of the case.

We find it quite impossible to say that there is no evidence to support the finding on the first issue of fact - as regards the tenure by which the Defendant held the Math and as to the right of the Plaintiff to resume it.

Exhibit 46 (dated in the Shalvh year 1638 and Christian year 1716) though it relates to lands in another village, shows that the Totada Swami was then described as master of the Andana Math, apparently long before there were any Andana Swamis. Thirteen witnesses (Nos.153, 154, 162, 167, 177, 181, 182, 186,

192,195,196,202, and 204) depose to the ownership of the Plaintiff,and to his spiritual and temporal supremacy.Ex. No.50 signed by numerous Swamis, including(as third on the list)the Andana Swami, is a clear acknowledgment of at least his spiritual supremacy. The resumption of the Andana Math by the Plaintiff on the occurence of the lunacy of the first Defendant's immediate predecessor,and the administration thereof for four years by the Totada Swami were acts strongly indicative of supreme temporal spiritual authority.The lunacy and resumption occured in A.D.1844,at which time the Defendant was a disciple of the Plaintiff resident in the Math.The Defendant was nom -nated to the office of Andana Swami in 1849,by the Plai -tiff, although the Defendant has asserted,but has failed to prove that he was elected to that office by other persons. Again in ExhibitsNos. 71,72 (dated in 1861) 73,and 74(dated in 1862) which are Sanads,granted by the British Government,of lands,which it is admitted are appendant to the Andana Math,the lands are described as held by the Andana Swami as Vyvatdar(corruptly Whywatdar)of the Tota -da Swami. The learned Counsel for the first Defendant contends that the opposite is the case,but grammatically the word Vyvatdar should follow and not precede the name of the person described as manager. So we have no doubt that the District Judge has rightly understood those documents.It is true that the lands mentioned in them are not the lands in dispute,but being as they are,lands appurtenant to the Andana Math,although not in the same village with it, the inference is strong that the Andana Swami was merely the representative and agent of the Totada Swami in holding those lands. It is true that the District Judge has not mentioned the circumstance that the lands in dispute are stated in two Sanads (Exh 114 and 115) of 1862 as held by the Andana Swamy.But we can not thence infer that he overlooked that fact. Were we to lay it down as a general rule that whenever a District Judge omits to mention a particular item of

evidence of more or less importance,he must be regarded as having left it out of his consideration,scarcely any decree brought up here on special appeal could be sustained under such an ordeal. Moreover the fact that lands stand in a particular name in the Government books or in Government Sanads,though always of some importance,is far from being conclusive as to the ownership of the lands, as experience of many years has taught us here. And the weight of Exhibits 114 and 115 is, and was probably regarded by the District Judge as,much diminished by the circumstance, adverted to by him in the last paragraph but two of his judgment that in the "Official papers"viz,the Sanads already mentioned as Exhibits 71,72,73 and 74,lands admitted to be appurtenant to the Andana Math,but situate in another village, are described as managed by the Andana Swami for the Totada Swami. For these reasons we cannot say that there was not any evidence to support the finding of the District Judge that the tenure of the Math by the first Defendant Andana Swami was such that the Plaintiff was entitled to resume the Math,and secondly that though the first Defendant's appointment as Andana Swami was complete,he is not entitled by virtue of his office to resume possession of the Math,the latter part of which finding on the 2nd issue seems to follow on the finding upon the first issue. We also are unable to say that although the District Judge has not specially mentioned Exhibits 114 and 115 he must be regarded as not having taken them into his consideration and therefore committed an error in the investigation of the case. Holding these views,it is unnecessary for us to notice the facts of this case at any great or length. The decrees of the Courts below must be affirmed with

Hardi

costs.

costs.

26th September 1876.

Sd/- E. R. Westropp.

Sd/- Manachai Haridas.

True Copy.

Deputy Registrar.

Sealer.

The 4th day of June 1910.

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BEFORE THE MYSORE REVENUE APPELLATE TRIBUNAL, BANGALORE.
C A M P: G U L B A R G A.

THE 22nd DAY OF AUGUST 1958.

Case No.8/Hyd/57-58(Misc.)

Present:- 1. Sri N.S.Hiranayya, M.A.I.A.S. Chairman.

2. Sri Mohd. Rahamathulla, M.A. LL.B. IAS. Member.

Sangayya Hiremath S/o Basayya,
Jangam of Rajur village,
Yelburga taluka
Dist.Raichur.
(Sri Rajpurhoit). ..... Appellant.

Versus:

Thotad Swamy of Gadag.
Dist.Dharwar,
(Sri Kazi Abdur Roug.) ..... Respondent.

Sub:- Appeal against the order of the Divisional Commissioner, Gulbarga Dated 13-12-1957 in File No.14/87/1957.

Sri N.S.Hiranayya:

J U D G E M E N T.

On 19-5-1955 the present appellant Sangayya S/o Basayya presented an application before the Endoment Assistent, Raichur alleging that the respondent Totad Swamy had got illegal possession of the lands of the Mutt situated in Rajpur village which was really in the enjoyment and possession of the appellant's ~~namely~~ grand originally and that the affairs of the Mutt had been mismanaged, the institution itself not serving the purpose for which the endoment was made. An enquiry was made by the Tahasildar who held that the respondent Totad Swamy should be called upon to reconstruction the Mutt building with in a period of 6 months, On 3-12-56, Sangayya the appellant filed an application to declare him as the Inamdar of the land endowed to the Mutt. This was heard by the additional Collector, Raichur, who passed an order on 15-5-57 holding that the respondent is in illegal possession and enjoyment of the inam lands and that therefore the land and the Mutt should be taken under Government management and that succession proceedings should

P.T.O.

should be separately proceeded as per rules. The matter was taken up in appeal by the respondent to the Divisional Commissioner Gulbarga who passed an order the operative portion of which is as follows:-

" Now before me, it is agreed that the appellant is already the Inamdar of the said Math and that he has got necessary title deeds which are as follows:

i). Certified copy of Buntakhab of 1319 F issued by pandit Rai Tolys parshad;

ii). Certified copy of granting succession in favour of the prbsent appellant in 1258 F;

iii). Certified copy of lease deedexecuted by the late father of the respondent, in favour of the present Inamdar, appellant, on 31st Jhir 1325 F;

iv). Certified copy of registered lease deed executed by one Parappa in favour of the present Inamdar, Appellant, on 5th Asur 1327 F;

v). Certified copy of statement of Basayya, late father of the respondent dated 27th Amardar 1311F;

vi). Copy of endorsement by the Taluqdar on the statement mentioned above dated 27th Amardar 1311F, and

vii). Copy of the Atiyat Enquiry regarding the Inam in the year 1317 F (Firwardi).

It is quite clear from those documents that the appellant is the Inamdar of the land in dispute and the Math in question as he has got the title deeds. There is no need to start succession enquiry as the matter already been concluded. Hence, the order of the Addl tional collector ordering succession enquiry is set aside. As regards mismanagement of the Math, the Collector will have to takenecessary action according to the rules.

It is against this order that the present appeal has been filed.

2. It is contended by the learned counsel for the applant that the implications of the documentsxxxx already produced by him before the Lower Courts were not correctly appreciated. These documents include the pahanies for the years 1306 to 1310 F, Setwar 1314 F and Jamabandi files 1313 F. From the Virasat Takta produced by the appellant it is seen that reference is made to S.No.44 and it is stated

(Contd Page 3)

stated to stand in the name of Siddayya and was later to be transfered to,the name of Basayya who is the father of the present appellant. It is seen from the records that the S.No. as at present numbered is 42 which was originally 45. As a matter of fact in the Pahani takta of 1306 F produced the S.No. noted is 42 and the Khatadar's name is Siddayya Kathada. There is a similar statement in the pahani for the year 1310 F. In the Satwar prepared by the Department in the year 1314 F the survey Number is mentioned as 44 and the acreage noted in A-G 6-19 In the Inamdar patrika for the year 1313F S.No.42 and a share is made in Col.23 to the effect that the occupancy is hereditary. It is also seen from the succession statement record that as against S.No.44 a statement is made in Col.20 by the village officers that it is proper to grant succession in the name of Basay the eldest son of the deceased Siddayya. From the Jamabandi file it is learnt that an enquiry was held but no decision was received. It is clear from these records that there is some colour for the assertion of the appellant that this ancesters were originally in possession of S.No.42. The only difficulty would be as to why S.No.44 has been mentioned in some places and S.No.42 in some others. No valid explanation to this discrepancy has been given so far.

3. On behalf of the respondent Totad Swamy several items of documentary evidence have been produced. The most important is a certified copy of a Muntakhab issued in 1313F in ~~xx~~ which title to several villages including S.No.42 of Rajur has been made out in the name of Totad Swamy. This Muntakhab purports have been duly issued by the Nazim Atiyat and is dated [illegible] Also produced by the respondent are certified copy of [illegible] granting succession in favour of Totada Swamy [illegible] points in the same direction as the Muntakhab [illegible] been laid by the respondent's counsel on [illegible] lease deed executed by the deceased [illegible] favour of the respondent on 31 F [illegible]

In this lease deed mention is made of this land as belonging to the respondent andbeing leased to the appellant's father. Records of Atiyat Enquiry have also been produced by the respondent which go to show that the Muntakhab was issued only after due enquiry. In particular there is a statement of appellant's father Basayya recorded before the Superintendent holding Atiyat Enquiry he is said to have stated as follows:

> " One Basayya S/o Siddayya, age 32 years, caste Jangam profession beggar, resident of Rajur Tq.Yelbarga deposed that there is assigned one land in the name of Totad Swamy of Godag, in the said village, measuring about to one Korgi, for the purpose of affording facilities to travellers. There is also situated his Math in the above village. I am appointed by Totad Swamy to lookafter the Math and to give amenities to the travellers.... The xxx Swamy is the holder and the owner of the inam land alone. I have no concern in that. I am simply as a paid servant to him. Therefore the inam land should be sanctioned in the name of the above swamy.".

4. We are now to judge between these two sets of documents and to assess as to who in law and at the present moment is the holder of this inam. The Muntakhab is naturally the strongest evidence to prove the title to the patta of the Inam land. It is not the respondent who has produced these documents in his favour. It is contended by the learned counsel for the appellant that this Muntakhab cannot be given any special weight because only a certified copy has been produced and not the original. In reply, the learned counsel for the respondent has stated that only certified copies were given and not the original. We do not think that on the face of it any evidence has been let in to prove that this Muntakhab is anything but genuine. It is no doubt true that there is a slight discrepancy between the number of the village mentioned in it and in the statement of the respondent on another occassion. But such a discrepancy should not be given undue weight and do not invalidate the implications of a document of the type of Muntakhab issued under due authority by the Nazim Atiyat. Then there is the statement of Basayya the father of the present appellant. It is argued by the learned counsel for the appellant that/statement of this is a very strange one coming from a person who had actually moved for succession to the inam being made in his name.

(Contd.page 5)

But whatever it be, this statement has been recorded in the course of an enquiry under the Atiyat Act and it should be given due weight. Basayya has clearly stated in that statement that he has no rights so the inam land which he has stated as belonging to the respondent Totad Swamy. As against the weight of the Muntakhab produced by the respondent, we have to consider the importance of the records produced by the appellant. We have already referred to the discrepancy in noting the S.No. in this case. S.No.44 has been mentioned in one place and S.No. 42 in another. It is the latter number that is really in question now. In the pahani extracts, in the Shetwar Register and in the Jamabandi Register too it undoubtedly mentions the name of Siddayya who was the grandfather of the present appellant. This is no doubt a circumstances which will indicate that at certain earlier stage of this matter the ancestors of the present appellant had been registered against this S.No. When asked to explain, the learned counsel for the respondent produced a copy of statement by patwari Totan Gowda of Rajur village dated 29th June 1922 wherein he admits that the succession statement regarding Siddayya was sent by mistake. We no doubt feel that this isolated document which has been produced before us now cannot be assessed at its face value without reference to all other circumstances of the case. But whatever that be, it provides a colourable explanation to the alleged succession proceedings taken after Siddayya's death in favour of his son Basayya.

5. Weighing all the evidence produced by both sides, we are of the opinion that the weight of the Muntakhab presented by the respondent is adequate to support his case. This must be taken along with the fact that he is in actual possession and enjoyment of the lands. The two together would, therefore, make out a very strong case in his favour.

(Contd.Page 6)

There are, therefore, no grounds whatever to interfere with the order passed by the learned Divisional Commissioner in this matter. Under Sec.12 of the Atirat Enquiries Act, the question of succession etc., may be taken before the Civil Court whose final decision is stated to be binding on any atiyat court appointed under the Act. The appellant may if he is so advised take this course to seek relief. The appeal is dismissed.

Dictated to the stenographer, typescript edited and then pronounced in the open court this 22nd day of August.,1958.

Sd/-
(Mohd.Rahamathulla)
Member.

Sd/-
(H.S.Hirannayya)
Chairment

File No.8/Hyd/57-58 Misc. Memo. Bangalore-1, Dt.28/8/58.

1.Copy of the above is forwarded to the Divisional Commissioner Gulbarga Division for information.

2. Copy forwarded to the Commissioner Charitable Endowment, Bangalore for information and necessary action. His office file bearing No.C.Dis.C1-2130/56/57/M9 is herewith returned.

3. Copy of the above is forwarded to the Deputy Commissioner, Raichur District, for information and necessary action. Divisional Commissioner Gulbarga F.No.14/87/57. Dy.Commissioner, Gulbarga file No.37/56-57 and Yelburga Tahsil office file bearing No.874/136/55 are herewith returned.

Sd/-
(V.Ramaiahappa)
Secretary.
Mysore Revenue Appellate Tribunal.

/True copy/

19.9.58.

Endowment Assistant.
R a i c h u r.

ಸಾಮಾನ್ಯ ಸೂಚನೆಗಳು :—

1. ಈ ಪ್ರಶ್ನೆಪತ್ರಿಕೆಯಲ್ಲಿ ಒಟ್ಟು ಮೂರು ವಿಭಾಗಗಳಿವೆ. ಪ್ರತಿಯೊಂದು ವಿಭಾಗದಲ್ಲಿಯೂ ಕೆಲವು ಪ್ರಶ್ನೆಗಳಿಗೆ ಆಂತರಿಕ ಆಯ್ಕೆಯನ್ನು ನೀಡಲಾಗಿದೆ.

2. ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಿಸುವಾಗ ಅವುಗಳ ಕ್ರಮಸಂಖ್ಯೆಯನ್ನು ಸರಿಯಾಗಿ ಬರೆಯಬೇಕು.

3. ಈ ಪ್ರಶ್ನೆಪತ್ರಿಕೆಯಲ್ಲಿ ಕೇಳಿರುವ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಿಸಲು ಅಗತ್ಯವಿರುವಷ್ಟು ಸ್ಥಳಾವಕಾಶವನ್ನು ಉತ್ತರ ಪುಸ್ತಕದಲ್ಲಿ ನೀಡಲಾಗಿದೆ. ಹೆಚ್ಚುವರಿ ಉತ್ತರ ಪುಟಗಳನ್ನು ಕೇಳಿ ಪಡೆಯಬಹುದು.

4. ಪ್ರಶ್ನೆಪತ್ರಿಕೆಯಲ್ಲಿ ಕೇಳಿರುವ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಿಸಲು ಅಗತ್ಯವಿರುವಷ್ಟು ಸ್ಥಳಾವಕಾಶವನ್ನು ಉತ್ತರ ಪುಸ್ತಕದಲ್ಲಿ ನೀಡಲಾಗಿದೆ. ಹೆಚ್ಚುವರಿ ಉತ್ತರ ಪುಟಗಳನ್ನು ಕೇಳಿ ಪಡೆಯಬಹುದು.

ಭಾಗ ಅ

I. ಕೆಳಗಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಒಂದು ವಾಕ್ಯದಲ್ಲಿ ಉತ್ತರಿಸಿ. (10 × 1 = 10)

1. ಕರ್ನಾಟಕ ರಾಜ್ಯದ ರಾಜಧಾನಿ ಯಾವುದು?

2. ಭಾರತದ ಸಂವಿಧಾನವನ್ನು ಯಾವ ದಿನಾಂಕದಂದು ಜಾರಿಗೆ ತರಲಾಯಿತು?

3. ಕರ್ನಾಟಕ ರಾಜ್ಯದ ಅತಿ ಎತ್ತರದ ಶಿಖರ ಯಾವುದು?

4. ಭಾರತದ ಸಂವಿಧಾನದ ಪ್ರಕಾರ ಮತದಾನ ಮಾಡಲು ಕನಿಷ್ಠ ವಯಸ್ಸು ಎಷ್ಟು?

5. ಕರ್ನಾಟಕ ರಾಜ್ಯದ ಅತಿ ಉದ್ದದ ನದಿ ಯಾವುದು?

6. ಭಾರತದ ಸಂವಿಧಾನದ ಪ್ರಕಾರ ಮತದಾನ ಮಾಡಲು ಕನಿಷ್ಠ ವಯಸ್ಸು ಎಷ್ಟು?

7. ಕರ್ನಾಟಕ ರಾಜ್ಯದ ಅತಿ ಉದ್ದದ ನದಿ ಯಾವುದು?

8. ಭಾರತದ ಸಂವಿಧಾನದ ಪ್ರಕಾರ ಮತದಾನ ಮಾಡಲು ಕನಿಷ್ಠ ವಯಸ್ಸು ಎಷ್ಟು?

9. ಕರ್ನಾಟಕ ರಾಜ್ಯದ ಅತಿ ಉದ್ದದ ನದಿ ಯಾವುದು?

10. ಭಾರತದ ಸಂವಿಧಾನದ ಪ್ರಕಾರ ಮತದಾನ ಮಾಡಲು ಕನಿಷ್ಠ ವಯಸ್ಸು ಎಷ್ಟು?

ಸಹಿ ಮೇಲ್ವಿಚಾರಕರ

(ಎಸ್. ಶಿವಪ್ರಸಾದ್)

14.12.24

3 ಸ್ವಾತಂತ್ರ್ಯ ಅಭಿವೃದ್ಧಿ ಬಗ್ಗೆ ಅಂಬೇಡ್ಕರ್

ಅವರಿಂದ ಸಂವಿಧಾನ ಕೊಡುಗೆ ಪಡೆದಿದ್ದೇವೆ

ಹಾಗೂ ಅವರ ಸಂವಿಧಾನ ಬದ್ಧವಾಗಿದೆ —

3 ಭಾರತದ ಬಹುಸಂಖ್ಯಾತರನ್ನು ಅಲ್ಪಸಂಖ್ಯಾತರ

ಅಂಬೇಡ್ಕರ್ ಸಂವಿಧಾನ ಕೊಡುಗೆ ಪಡೆದಿದ್ದೇವೆ

ಹಾಗೂ ಅವರ ಸಂವಿಧಾನ ಬದ್ಧವಾಗಿದೆ —

3 ಭೂಮಿ ಸಂಪನ್ಮೂಲ ಸಮಾನವಾಗಿ ಹಂಚಿಕೆಯಾಗಬೇಕು

ಎಂಬುದಾಗಿ ಸಂವಿಧಾನ ಕೊಡುಗೆ ಪಡೆದಿದ್ದೇವೆ

ಹಾಗೂ ಸಂವಿಧಾನ ಬದ್ಧವಾಗಿದೆ —

~~ಪ್ರಬಂಧ~~

ಪ್ರಬಂಧ — ೧೦ ಅಂಕ

ಸಮಯ ೧೫ ನಿಮಿಷ

ಈ ಅಂಶಗಳು ಸಾಕ್ಷ್ಯ ಕಾಯ್ದೆ (ಭಾರತೀಯ) ಯಿಂದ ಪ್ರಭಾವಿತವಾಗಿವೆ

ಸಾಮಾನ್ಯ ಕಾನೂನಿನ ಸಾಕ್ಷ್ಯ ಕಾಯ್ದೆಯ ಪ್ರಕಾರ ಸಾಕ್ಷ್ಯವನ್ನು ಮೂರು ವಿಧವಾಗಿ ವಿಂಗಡಿಸಲಾಗಿದೆ.

೨ ಮೌಖಿಕ ಸಾಕ್ಷ್ಯ ಅಂದರೆ ಸಾಕ್ಷಿಗಳು ಕೋರ್ಟಿನಲ್ಲಿ ಪ್ರಮಾಣ ಮಾಡಿ ಹೇಳಿಕೆ ಕೊಡುವುದು

೩ ಸಾಕ್ಷಿಗಳು ಕೊಡುವ ಮೌಖಿಕ ಸಾಕ್ಷ್ಯಕ್ಕಿಂತ ಹೆಚ್ಚಿನ ಪ್ರಾಮುಖ್ಯತೆ ಪಡೆದಿರುವ ಸಾಕ್ಷ್ಯ

೪ ಸಾಕ್ಷಿಗಳು ಕೊಡುವ ಮೌಖಿಕ ಸಾಕ್ಷ್ಯಕ್ಕಿಂತ ಕಡಿಮೆ ಪ್ರಾಮುಖ್ಯತೆ ಪಡೆದಿರುವ ಸಾಕ್ಷ್ಯ

ಸಾಕ್ಷಿಗಳಿಲ್ಲದೆ ಸಾಕ್ಷ್ಯ ಕೊಡುವುದು

ಪ್ರಾಥಮಿಕ ಸಾಕ್ಷ್ಯ ಅಂದರೆ ಮೂಲ ಸಾಕ್ಷ್ಯ ಪ್ರಾಥಮಿಕ ಸಾಕ್ಷ್ಯವೆಂದರೆ ಏನು? (

ಮೂಲ ಸಾಕ್ಷ್ಯ ಅಂದರೆ ಕೋರ್ಟಿನ ಮುಂದೆ ಇಡುವ ಮೂಲ ದಾಖಲೆಗಳು

ಸಾಕ್ಷ್ಯ ಕಾಯ್ದೆಯ ಪ್ರಕಾರ ಪ್ರಾಥಮಿಕ ಸಾಕ್ಷ್ಯವೆಂದರೆ ಕೋರ್ಟಿನ ಮುಂದೆ ಪರಿಶೀಲನೆಗಾಗಿ ಇಡುವ ದಾಖಲೆಯೇ ಆಗಿರುತ್ತದೆ.

ಪ್ರಾಥಮಿಕ ಸಾಕ್ಷ್ಯವೆಂದರೆ ಮೂಲ ದಾಖಲೆಯೇ ಆಗಿರುತ್ತದೆ.

ಪ್ರಾಥಮಿಕ ಸಾಕ್ಷ್ಯವೆಂದರೆ ಮೂಲ ದಾಖಲೆಯೇ ಆಗಿರುತ್ತದೆ.

ಪ್ರಾಥಮಿಕ ಸಾಕ್ಷ್ಯವೆಂದರೆ ಮೂಲ ದಾಖಲೆಯೇ ಆಗಿರುತ್ತದೆ.

ಕಾಲಿಗೆ ಬಿದ್ದು ಕೊಂಡು ಅಳುತ್ತಾ ಅವರ ಕಾಲಿಗೆ ಬಿದ್ದು ಕೊಂಡು ಅಳುತ್ತಾ

ಅವರ ಕಾಲಿಗೆ ಬಿದ್ದು ಕೊಂಡು ಅಳುತ್ತಾ ಅವರ ಕಾಲಿಗೆ ಬಿದ್ದು ಕೊಂಡು

ಅಳುತ್ತಾ ಅವರ ಕಾಲಿಗೆ ಬಿದ್ದು ಕೊಂಡು ಅಳುತ್ತಾ ಅವರ ಕಾಲಿಗೆ

ಬಿದ್ದು ಕೊಂಡು ಅಳುತ್ತಾ ಅವರ ಕಾಲಿಗೆ ಬಿದ್ದು ಕೊಂಡು ಅಳುತ್ತಾ

ಅವರ ಕಾಲಿಗೆ ಬಿದ್ದು ಕೊಂಡು ಅಳುತ್ತಾ ಅವರ ಕಾಲಿಗೆ ಬಿದ್ದು

ಕೊಂಡು ಅಳುತ್ತಾ ಅವರ ಕಾಲಿಗೆ ಬಿದ್ದು ಕೊಂಡು ಅಳುತ್ತಾ ಅವರ

ಪ್ರತಿವಾದಿ ಲಿಖಿತ ಹೇಳಿಕೆ

2 ಮಾನ್ಯ ಪ್ರಥಮ ದರ್ಜೆ ನ್ಯಾಯಾಧೀಶರು ಸಿವಿಲ್ ನ್ಯಾಯಾಧೀಶರು ಹಾಗೂ ಜೆ.ಎಂ.ಎಫ್.ಸಿ ನ್ಯಾಯಾಲಯ ಹಾಸನ ಇವರ ಮುಂದೆ ಪ್ರತಿವಾದಿಯ ಪರವಾಗಿ ಸಲ್ಲಿಸುವ ಲಿಖಿತ ಹೇಳಿಕೆ ಮತ್ತು ಪ್ರತಿವಾದಿಯ ಪರವಾಗಿ ಸಲ್ಲಿಸುವ ಲಿಖಿತ ಹೇಳಿಕೆ ಮತ್ತು ಪ್ರತಿವಾದಿಯ ಪರವಾಗಿ ಸಲ್ಲಿಸುವ ಲಿಖಿತ ಹೇಳಿಕೆ

ಮಾನ್ಯರೆ,

ಈ ಮಾನ್ಯ ನ್ಯಾಯಾಲಯದ ಮುಂದೆ ಪ್ರತಿವಾದಿಯ ಪರವಾಗಿ ಸಲ್ಲಿಸುವ ಲಿಖಿತ ಹೇಳಿಕೆ ಮತ್ತು

5000

4000

3000

2000

1000

ಅಭಿವೃದ್ಧಿಯಾಗಿದ್ದು ಇಲ್ಲಿಯವರೆಗೆ ಸುಮಾರು ೧೦೦೦೦ ಮಾನವ ದಿನಗಳ ಉದ್ಯೋಗ ಸೃಷ್ಟಿಯಾಗಿದೆ. ಈ ಕಾಮಗಾರಿಯಿಂದ ಸುಮಾರು ೨೦೦೦ ಜನರಿಗೆ ಪ್ರಯೋಜನವಾಗಿದೆ. ಈ ಕಾಮಗಾರಿಯಿಂದ ಸುಮಾರು ೧೫೦೦ ಜನರಿಗೆ ಉದ್ಯೋಗ ಸಿಕ್ಕ

ಸಂಖ್ಯೆ

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Scott-II-26(a)-23,502
19-4-13-

Government of Madras

Received - - - - 191 , Registered - - - - 191

Extract

Collector's office
Bellary

Judicial Department

G.O. No 238 , Dated the 12th February 1914.

Read the following papers

Enclosures
1 to 3

From the District Magistrate Bellary
To the Chief Secretary to the Government of Madras - - -
Dated 14th November 1913.

Order - -

The Government are not prepared to accede to the petitioner's request that the Kamalaka Thirtha Jagadguru Tolada Swami should be exempted from personal appearance in Civil Courts under Section 132 of the Code of Civil Procedure. The execution of the operation of Sections 13 to 16 of the Indian Arms Act 1878 which is said to have been granted to the Swami by the Government of Bombay is valid throughout British India.

Price Rs 2/14/7 to be demanded

Price Rs 2/14/7 to be demanded

By order of the Chief Secretary

No. O/3.

Office of the Governor's Secretary
Government House,
Ganeshkhind, 17th September 1940.

From:-

J.G. Irwin, Esquire, O.B.E.,M.C.,I.C.S.,
Secretary to the Governor of Bombay.

To:-

Srimanmaharaja Niranjan Jagadguru Tontadarya Maheshwary,
Sevashram Math, Tambal and Gadag,
G.I.D.A.G.

Sir,

I am directed to acknowledge the receipt of your letter of the 8th September 1940 in which you inform His Excellency of the prayers which were offered on that day for the victory of His Majesty's forces. His Excellency greatly appreciates the action of your followers in joining with the whole Empire in the offering of prayers and desires me to send you his warm thanks for your message.

I have the honour to be,
Sir,
Your most obedient servant,

Secretary to the Governor of Bombay.

APPEAL No. 119 OF 1938 FROM ORIGINAL DECREE.

(With First Appeals Nos. 114 AND 115 OF 1938).

Shri Murusawirmath, by its Pattadhikari Shri
Jagadguru Gurushiddha Rajayogindraswami Guru
Gangadharswami Murusawirmath, (Original Plaintiff) ... Appellant

versus.

Narayan Babaji Borvankar, (Original Defendant No. 1).. Respondent

Appeal against the decision of G.A.Balse, Esquire, First Class Subordinate Judge at Dharwar in Special Suit No.73 of 1932

Mr. A.G.Desai and Mr. B.M.Kalagati for the Appellant.

Mr. P.B.Gajendragadkar and Mr. K.G.Datar for the Respondent

First Appeal No. 114 of 1938.

Mr. A.G.Desai and Mr.B.M.Kalagati for the Appellant.

Mr. S.R.Joshi for Respondent No. 6.

Mr. N.M.Hungund for Respondents Nos. 8 to 10.

Mr. G.P.Murdeshwar and D.D.Yennemadi for Respondent No. 17.

First Appeal No. 115 of 1938.

Mr. A.G.Desai and Mr. B.M.Kalagati for the appellant.

Mr. G.R.Madbhavi for Respondents Nos. 5 to 7 and 22.

Mr. R.A.Jahagirdar and Mr.N.T.Deshpande for Respondents Nos. 8 to 11, 13, 15 to 21.

Mr. H.B.Gumaste for Respondents Nos. 11,13,15,16 and 17 to 21.

Mr. G.R.Madbhavi and Mr. K.R.Bengeri for Respondents Nos. 23 and 25.

Mr. S.B.Jathar and Mr. K.R.Bengeri for (Mr.C.K.Walvekar) for Respondent No. 26.

26th June 1941.

(Coram: Broomfield and Wassoodew, JJ.)

Oral Interlocutory Judgment:(per Broomfield,J):- These are companion appeals by the plaintiff in three suits to recover possession of lands in the town of Hubli which have been dismissed by the First Class Sub-Judge of Dharwar. There were originally six suits but three of them have during the course of the hearing of the appeals been settled out of Court.

The plaintiff claims to be Swami and Mathadipati,i.e. head of a Lingayat Math at Hubli called Shri Murusavirmath, and his case is that the lands in question which belong to the Math were wrongfully alienated by a former Swami, his Guru's Guru, Gurushi-ddaswami.

In suit No. 73 of 1932 in which the main judgment was delivered and the property consists of part of survey No. 37 which is said to have been given to the Math by one Basalingappa in 1859. Gurushiddaswami leased it on the 15th of March 1888 by a permanent lease to the brother of defendant Borvankar. After Gurushidda-swami's death , which took place in 1897, the succeeding Swami - -

Gangadharswami executed a new lease on the 17th of April 1907 confirming the old lease but reducing the rent from Rs. 40 to Rs. 30 a year. On the 5th of May 1910 deeds of rectification were executed in counterpart making the lease binding not only on the lessee and his heirs but on their assigns also and providing that in default of payment of rent interest should be payable. Gangadharswami died on the 31st of August 1920. Plaintiff claims to have been appointed Mathadipathi in 1925.

The principal defences to the suit were (1) that plaintiff and his predecessor Gangadharswami were not duly appointed in accordance with the custom of the Math ; (2) that the land covered by the lease was Gurusiddaswami's private property and not the property of the Math ; (3) that the alienation was for necessary purposes and therefore valid and (4) that the suit was barred by time.

The leases in the main suit are Exhibits 91, 89 and 90. In suit No. 76, First Appeal No. 114, the lease is Exhibit 116 dated 18th February 1888. The rent was Rs. 25 a year paid in advance for ten years and then Rs. 20 a year. In suit No. 80, First Appeal No. 115, the lease is Exhibit 142 dated the 18th of November 1887. The rent was Rs. 50 a year for the first six years paid in advance and then Rs. 25 a year. The other suits, as I have said, have been settled, but it may not be out of

place to mention the facts about these leases also. In suit No. 74, First Appeal No. 116, the lease is Exhibit 698 dated 16th February 1888. The rent was Rs.25 a year for ten years paid in advance and then Rs.20. In suit No.81, First Appeal No. 117, the lease is Exhibit 55 dated the 21st of December 1887. The rent was Rs. 45 a year and was paid in advance for the first four years. There were two later leases taken by the same lessor and the second of these Exhibit 697 dated 1st January 1894 raised the rent to Rs.200 a year. In suit No. 75, First Appeal No. 118, the lease is Exhibit 54 dated the 1st of January 1888. A sum of Rs. 249-11-0 was paid in advance as the rent for 8½ years and after that the rent was Rs.15-9-8 a year. The areas leased ranged from 1,340 to 5,000 square yards and the permanent rents from 1/46th to 1/220th part of a - - rupee per square yard. The highest of these rents viz. 1/46th of a rupee per square yard became 1/10th of a ~~xx~~ rupee when the rent was raised to Rs.200 a year. That is in suit No. 81. None of the leases in the other suits was formally renewed by Gangadharswami but he did not repudiate them , although it appears that he did cancel a number of permanent leases executed by his predecessor. So far as the leases in these suits are concerned he accepted the rent from the lessees. The main defences in these other suits are the same as in suit No. 75. There are a few minor points - - arising in connection with them which will be dealt with later on.

The findings of the learned trial Judge on the princi-
-pal issues are that the plaintiff and Gangadharswami were
not duly appointed Swamis and that the Plaintiff, therefore,
has no right to sue, that the alienations were all for legal
necessity and that the suits are barred by limitation. He
held in the plaintiff's favour that the suit lands belong-
-ed to the Math and were not the private property of Guru-
-shiddaswami.

There is an enormous mass of evidence oral and docu-
-mentary on the subject of the custom of the Math and the
question whether plaintiff has been duly appointed Swami in
accordance with it. We have not thought it necessary to
examine this evidence and are therefore not in a position
to say whether the trial Judge's finding against the plain-
-tiff is or is not correct. In our opinion the question is
irrelevant in these suit because it is abundantly clear
that the plaintiff, whether his appointment was strictly
in accordance with the custom of the Math or not, has been
de facto in possession and management ever since his appoint
-ment in 1925. That is enough to entitle him to sue for the
purpose of recovering Math property.

It appears that after Gangadharswami's death the Math
was managed by a committee. Applicants were invited for the

post of Swami and plaintiff who was already Swami of another Math was selected as the most suitable person. It was resolved to appoint him Swami at a meeting publicly notified beforehand of the Shettars and elders of Hubli and Dharwar and the managing committee. This meeting was held on the 2nd of March 1925 and the resolution then passed was confirmed at a second meeting held on the 2nd of November 1925. The proceedings of these meetings and of the managing committee are on record. There is also a formal deed of appointment signed by more than 200 persons. Plaintiff was installed on the 25th of November 1925 and the properties of the Math were then handed over to him by the managing committee. They were afterwards mutated in his name in the Record of Rights. Ever since his appointment he has been the undisputed manager of the institution, making leases of the property, filing suits and so on. He obtained a succession certificate to enable him to recover sums due to the Math. In a former suit which came up to the High Court his right to recover as Swami properties of the Math wrongfully alienated was recognised. As a Swami he was entered in the list of persons exempt from attendance in Court and his evidence in the present suits was taken on commission in the premises of the Math. All these facts are proved by overwhelming oral and documentary evidence and are not really disputed. The principal defendant i.e. the defendant in suit No. 73 has himself admitted in his

deposition that the plaintiff is managing the Math and its properties and has been doing so since 1925.

In these circumstances the fact that no formal issue was framed as to plaintiff's right to sue as de facto head of the Math is not material : see Mahadeo Prasad Singh v.Karia Bharti 62(1934) I.A. 47. But it may be mentioned that the plaintiff formally applied on the 31st of August 1935 stating that as manager in possession he was entitled to sue , whatever view the Court might take ofthe validity of his appointment, and asking leave to amend his pleadings if necessary. The application was rejected, the reasons given being (1) that plaintiff had not pleaded that he was in possession , (2) that he could not be allowed to plead it then and so make a new case because by that time more than 12 years had elapsed since the death of his predecessor andthe suits could not therefore be in time, (3) that it was too late as evidence had already been recorded. These reasons appear to us to be quite insufficient , In the plaint the plaintiff described himself as Swami and Pattadhikari of the Math . In paragraph 11 of the plaint he stated that he had demanded possession of the property from the defendants and had been compelled to sue because the defendants refused to give him possession . That statement shows that he was not merely a titular Swami

but in management and control of the Math. In none of the written statements was his possession disputed. The claim to be entitled to sue by reason of his possession irrespective of his title but without giving up his claim to be duly appointed was not in any way inconsistent with the plaint or a new case. His original claim as head of the Math would naturally include both characters, de jure and de facto. No question of limitation arose therefore, and as for the application being made late, only the plaintiff himself and one witness had been examined at the time the application was made, and after that the learned Judge proceeded to hear evidence, which on the footing that plaintiff was de facto head of the Math was largely irrelevant, for about a year and a half. The plaintiff subsequently made two further applications for the same purpose which were also rejected. We need not refer to these. We think that having regard to Order VI, rule 17, the trial Judge was clearly wrong in refusing to recognise the plaintiff's undoubted right to maintain this litigation on behalf of the Math.

I now proceed to discuss the relevant issues in the case and I will take them in the order in which they were dealt with in the arguments. First of all there is the question of limitation which undoubtedly gives rise to some difficulty.

Prior to the case of Vidya Varuthi Thirtha v. Balusami Ayyar (1921) 48 I.A. 302 there was a conflict of authority as to the law of limitation applicable to a suit by a Mahant or head of a Math to recover Math property wrongly alienated by a previous Mahant. Some High Courts applied article 134. It was held by the Privy Council in Vidya Varuthi's case that a Mahant is not a trustee and therefore article could not apply. Therefore, the only article applicable was 144 and the property could be recovered unless the alienee could prove adverse possession for 12 years. As to the application of Article 144, Their Lordships held that time was to be counted not from the date of the alienation but from the death of the alienating Mahant, or in the case of a permanent lease, if the succeeding Mahant had consented to the lessee's possession, then from the death of the succeeding Mahant. The passage in which this proposition is laid down is very important for our purposes and is as follows:-

" He(Plaintiff) was let into possession by Mahant No.1 under a lease which purported to be a permanent lease, but which under the law could endure only for the grantor's lifetime. According to the well-settled law of India, (apart from the question of necessity, which does not here arise)a Mahant is summa inconpetent to create any interest inrespect of the

Math property to endure beyond his life. With regard to Mahant No. 2, he was vested with a power similarly limited. He permitted the plaintiff to continue in possession and received the rent during his life. Such receipt of rent was with the knowledge which must be imputed to him that the tenancy created by his predecessor ended with his Predecessor's life, and can, therefore only be properly referable to a new tenancy created by himself. It was within his power to continue the tenancy during his life, and in these circumstances, the proper inference is that it was so continued and consequently the possession never became adverse until his death."

In this connection I may refer to sections 116 and 111 of the Transfer of Property Act. Section 116 says this:-

" If a lessee or under-lessee of property remains in possession thereof, after the determination of the lease granted to the lessee, and the lessor or his legal representative accepts rent from the lessee or under-lessee, or otherwise assents to his continuing in possession, the lease is: in the absence of an agreement to the contrary, renewed from year to year or from month to month according to the purpose for which the poperty is leased".

Section 111 states the circumstances in which a lease is determined. It provides inter alia that where the interest

of the lessor in the property terminates on, or his power to dispose of the same extends so only to, the happening of any event, the lease is determined by the happening of such event. This clearly means and has in fact been held to mean that if a person having only a life-interest grants a permanent lease the lease is determined and becomes void on his death.

In the year 1929 i.e, three years prior to the institution of these suits, a new article 134-B was enacted. It provides a period of limitation of 12 years for suits by the manager of a Hindu, Mohamden or Buddhist, religious or charitable endow ment to recover possession of immoveable property comprised in the endowment which has been transferred by a previous manager for a valuable consideration. The time is made to run from the death, resignation or removal of the transferror. Both sides have argued the case on the footing that article 134-B applies. Mr. Desai for the Appellant contended in the alternative that if article 134-B has the effect of making limitation runs from the death of the original transferor Guruchidswami and thereby has changed the law, the case ought to be decided independent of the amending Act of 1929, and in that connection he cited Gopeswar Pal V. Jiban Chandra Chandra(1914) I.L.R. 41 Cal.1121 That we think to be a very doubtful argument but we need not discuss it, because we are satisfied that the new article did

not change the law but merely clarified it and removed uncertainity as was pointed out in Ram Kishore Jha Vchanat V. Ganga Gobind Pati I.L.R. 1937(2) Cal.242.

Having decided that the case is governed by the article 134-B we have next to consider its application to the facts of the present case. Mr.Desai has relied on the rule laid down in Vidya Varuti's Case and argues that as the permanent leases entered into by Gurushiddswami ceased to be valid on his death and as the acceptance of rent by Gangadharswami had the effect o creating a new tenancy, it is that latter transfer whiho alone is material and time under the article is to be counted from the death of Gangadharswami in 1920. If that is correct, the suits are in time. On the other hand, it has been argued for the defendants that the word" transferor" in article 134-B can only mexrefer to Gurushiddswami, the original lessor and could not apply to any tenancy created merely by consent to possession or acceptance of rent. As a matter of construction I do not think this view can be accepted. If the leases executed by Gurushiddswami determinedand ceased to be operative on his death we are no longer concerned with those leases. The only operative transfers are those arising from the conduct of Gurushiddswami and time must run from them under Article 134-B as it would formerly have done under Article 134. That the leases did

determine on Guruchiddswami's death, seems to be clear not only from what the Privy Council have said in Vaidya Maruthi's case but also from the law of Landlord and tenant.

Another argument which was strongly pressed on behalf of the defendant in the main appeal and adopted on behalf of the other defendants in that the rule laid down in Vidya Maruthi's case has been modified by certain observations of Their Lordships in a later case Shrimath Dhivashikhamani Ponnambala Desikar Vs. Periyanam Chetti (1936) 63 I.A. 261, and that in view of these observations it ought to be held on the facts of the present case that Guruchiddappaswami's leases were never determined and that no new tenancies were created by Gangadharswami. In Ponnambala's case, the Manager of a Hindu Temple granted a perpetual cowle or lease of temple land in 1865. He died in 1875. After him there were two or three managers ending with one A who died in 1893. All of these accepted rent from the lessees and so far as they were concerned their Lordships applied the rule in Vidya Maruthi's case. A was succeeded by one T and the apparently the evidence did not make it clear whether he accepted rent or not. T Died in 1902 and there was then a de facto Manager B who from 1903 onwards at any rate received rent from the lessees. During his time the

the lessees made various alienations of parts of the lands leased for building purposes. He was removed from the Managership on 1913 and on 1917 the next Manager sued to recover possession. It was held , however by the Privy Council, that the lessees had had more than 12 years adverse possession under the cowle after 1902, and that the suit was therefore barred.

There are two passages in this Judgment to which particular reference should be made. At P. 277 their Lordships say that:-

> " It may, perhaps be noted if the Manager by whom the lease granted be called Manager No. 1 , and his successors referred to by numbers- that as time goes on the question whether the lease was originally justified by necessity will become less easy to answer, and that after a time even if Manager No.4 or 5 knows of the absence of necessity for the lease, it may be necessary to consider whether he also knows of and can be taken to rely upon, the presumption which imputes such knowledge to all of his predecessors. When Nataraja succeeded in 1902 what was the position The Cowle of 1865 was 37 years old, and three or four Managerships had intervened. The Chetti temples, or the Cowledars, had, since, 1697, been alienating parcels of land for building purposes, and building had been begun. Thandavar ya's suits of 1900 did not challenge the cowle as being then invalid though upon the footing that it still subsisted the suits were misconceived. The defendants to those suits were sued as trespassers, and and not as persons having taken title under the cowle. It was the defendants who set up the cowle. They set up also that by acts of possession the cowledars had added by prescriptions to their rights under the cowle most probably a vain contention but the case made by

Thandavarya was that they had no registered transfers from the cowledars, and that the cowle for an authorised building. The suits were dismissed on the ground that, at the cowle subsisted, the Plaintiff had no locus standi : to sue in - - ejectment whether the defendants were trespassers or not, Th cowledars were not involved at all ".

Then at P. 278 there is this passage:-

" The question for decision is as to the proper - - - inference to be drawn from these facts-- whether it is that Natamja knowing of the infirmity of the cowle, accepted the cowle rent as payable in respect of a new tenancy, which it was in his power either to create for the period of his own managership or to create for a shorter period and to continue from time to time, or whether on the other hand it is that he accepted it as payable in respect of a permanent right which it was no longer in the power of his temple to repudiate. Their Lordships are of opinion that the latter of these - - - alternatives is the only one of which the facts permit. There is no doubt that from 1902 until the original Plaintiff in these suits was appointed Receiver in 1917 the position of the cowledars in no way altered, their adverse possession under the cowle thus extended over twelve years ".

On the facts Ramanbhai's case is clearly dis-tinguishable from the present. There was there a succession

of two or three Managers after the original alienor who had recognised the alienations and according to the rule in Vidya Varuthi's case created new tenancies. Then there was an interval when the evidence did not show whether the lease was recognised or not and lastly there was a de facto Manager who received some rent but made no objection to the alienation of the - - - leased land by the lessees. Under the circumstances the finding that there was no new tenancy created by M so as to give a fresh start of limitation to the succeeding manager does not seem to only any modifications of the rule in Vidya Varuthi's case, which indeed is expressly referred to and re-affirmed in Ponnambala's case. Nor can I find anything in the circumstances of the present case which is consistent with the application of the rule. As I have mentioned Gangadharswami cancelled a number of the leases executed by Guruchiddaswami which shows that he was aware of his right to do so. The fact that he did not cancel these particular ones does not in my opinion justify the inference that he considered that they were binding upon him. Moreover, a mistake opinion on a matter of that kind, though it might be relevent on the question of adverse possession, could hardly affect the determination of the leases by operation of Law.

In the case of the lease which is the subject of the main appeal Gangadhar swami took fresh documents in his own name. Both sides have relied on this circumstance. On behalf of Plaintiff

it has been argued that as the conditions of the lease were altered in material respects is impossible to contend that the original lease remains in force in its entirely and to some extent at any rate the defendants' rights and liabilities derive from Gangadharswami. That seems to be indisputable. The defendants on the other hand rely on the fact that Gangadha swami's documents refer to the original lease as being kept intact except where modified. But this may be merely another way of saying that Gangadharswami elected to ratify these terms and in effect incorporate them in his own lease. There may have been various reasons for his doing that. One cannot - - reasonably, infer an admission that it was beyond his power to alter any of the terms. In my opinion the rule in Vidya Varuthi's case must be treated as being still in force and as applicable by Gangadharswami both in suit No.73 and in the other suits and all the suits are in time under article 134 B and not barred as held by learned Trial Judge.

This construction of the article no doubt involves the consequence that a permanent lease of the property of a religious or charitable institutions may be liable to be - - impugned after the lapse of any period of time provided that successive managers have received the rent. In practice, howeve that would not be so because, as will appear from some of the cases to which I am now about to refer in another connection,

after a sufficiently long period of acquiescence the Court would undoubtedly assume that the original lease must have been for legal necessity, in which case of course it would be valid and could be set aside.

There there the issue as to legal necessity. The learned Trial Judge presumed the existence the legal necessity in view of the lapse of time. He thought that he was justified in doing this by two Privy Council cases. In Rama Nagniram Gikaran Vs. Kasturbhai Manibhai (1921) 48 I.A. 54 a case of a permanent lease made in 1924 it was not clear that the alienor who was a female was shebait, but the Privy Council held that even if she was it was reasonable to presume necessity because " at the lapse of a 100 years, when every party to the original transaction has passed away, and it completely impossible to ascertain what were the circumstances which caused the original grant to be made, it is only following the policy which the Courts always adopt, of securing as far as possible quiet possession to people who are in apparent lawful holding of an estate, to assume that the grant was lawfully and not unlawfully made ". There Lordships followed Chocklingam Vs. Muyandi Chettiar (1896) I.L.R. 19. Mad. 485 where the alienation was 60 years old and there were special circumstances from which the propriety of the alienations could be presumed.

Ranga Chandra Dhur Biswas Vs Jagat Kishore Acharya Chowdhri (1916) I.L.R. 44 Cal. 186 P.C. The other case cited by the Learned Trial Judge was

with the number of alienations made by Hindu widows between the years 1848 and 1865. The suit was filed in 1867, so that the later alienations were no more ancient than those with which we are concerned. But each of the conveyances contains recitals alleging various to show that there was justifying necessity. It was with reference to that that their Lordships said " As time goes by, and all the original parties to the transactions and all those who could have given evidence on the relevant points have grown old or passed away, a recital consistent with the probability and circumstances of the case assumes greater importance and cannot likely be set aside, for it should be remembered that an actual proof of the necessity which justified the deed is not essential to establish its validity. It is only necessary that - - - representation should have been made to the purchaser that such necessity existed, and that he should have acted honestly and made proper enquiry to satisfy himself of its truth. The recital is clear evidence of the representation, and if the circumstances are such as to justify a reasonable belief that an enquiry would have confirmed its truth, then when proof of actual enquiry has become impossible, the recital, coupled with such circumstances, would be sufficient evidence to support the deed ". The Judgment goes on to point out the circumstances appearing in evidence which - - -

which justified an assumption that proper enquiry, if made, would have disclosed that real necessity existed. But in the case with which we are dealing the lessee contain no recital of facts showing legal necessity. Only one of them contains any recital at all of the purposes for which the lease was taken i.e. the lease in suit No.80 and all that that says is that the lease was executed for the purposes (various) of the said. The observations of the Privy Council in the case just referred to therefore have little or no application here and I may say that the case was not relied upon in the argument before us.

On the other hand one other case was mentioned Murgeshan Illiai Vs. Jonicka Chetka Pandara (1917) 44 I.A. 98. In that case, there was an alienation by way of mortgage in 1853. The debt had been recognised by a number of holders of the [illegible] headship as binding on the institution. Although their Lordships did rely on the lapse of time [illegible] evidence, they only said that under the circumstances the courts might be more easily satisfied as to the existence of necessity and not that the burden of proof was shifted. The examination of the authorities seems to show, therefore, that the present is hardly a case in which the defendants are entitled to any presumptions in their favour. The most that can be said is that if any reasonable case of legal necessity has been put forward the evidence in support of it need not, in view of the lapse of time,

be too strictly scrutinised.

The Plaintiff thought fit it to enquire about a dozen of the oldest inhabitants of Pudukkottai and the neighbourhood for the purpose of showing that the Raja has always been well-to-do, owning elephants and other animals and with an income well in excess of expenditure. The greater part of this evidence is mere opinion and hearsay, the witnesses having had no real knowledge of the affairs of the Raja at the material times. The same thing applies to the defendants who have given evidence. It is much to be regretted that the Trial Judge should have gone on day after day and month after month solemnly recording statements which were obviously hearsay and hardly pretended to be anything else. If irrelevant matter had been excluded, as it should have been, the bulk of the record might have been reduced by half. But though the evidence of Plaintiff's witnesses has little value we can see nothing to support the Trial Judge's view that the witnesses had been tutored. They give a picture of general prosperity which is probably true. The possession of elephants is not denied and a Raja which had any difficulty in meeting ordinary expenditure would not be likely to keep elephants. It is in evidence that in 1920 there was a balance of over Rs.40,000 in the bank and though there is nothing to show what it was before that it is obvious that this balance

must have taken some time to accumulate . There is no need to discuss the evidence of the Plaintiff's witnesses, the burden of proof being on the side. .It may be noted, however, that the defendants have not obtained and made no serious attempt to obtain by cross examination of the Plaintiff's witnesses any support to the theory put forward on their behalf, viz, that heavy expenditure had to be incurred on repairs to a building called the Oli Math, and that they advanced rents to get the permanent leases were required for these purposes.

The defendants did not examine witnesses on the question of legal necessity. None of them gave evidence themselves but what they say in this connection is nothing but hearsay. Their statements need only be mentioned, as they in the case they elected to put forward. They do not in any way prove that case. Vasudeva Upadhya defendant No. 14 in suit No.80 says that the lease in that case, was granted as it was necessary to construct two buildings , one of them being Oli Math. Narain Bhatkar defendant in suit No. 73 of , says the object of the lease was to increase the permanent income and the the advanced rents were required for repairing and rebuilding the communal mall of the Math. He says nothing about the Oli Math building. Thanjithai defendant In Suit No.81, one of the suits which has been settled, says that the advanced rents was required for making additions and alterations to the Math buildings and the building of another Math, called Kalla Math.

In Cross examination, he says that he saw these buildings operations going on between 1883 and 1920, and the total costs might be about Rupees 1,200. The Trial Judge made a note below Jorwanker's depositions that he was a prevaricating and unsatisfactory witness. In his Judgment, he has not referred to the evidence of any of the defendants, quite rightly as it is not , properly speaking, evidence at all.

The evidence shows that in Gurushiddeshwami's time Committee was appointed, to supervise the collection of the funds called the Dharmadav Fund, and to pay the expenses of the math out of it. Plaintiff has produced a file of papers Exhibit No.700 which record the proceedings of this Committee. Page 22, of this file, (~~exhibit~~ P. 1193) of our record) is an estimate of the repairs to the Oli Math amounting to Rs. 1,300. There are two dates given 16th December 1889, and 24th November 1890. At page 31, of the file, which is the agenda for a Meeting of the Committe held on 16th March 1892, one of the items, is "to accept an estimate of Oli Math " (this may have been the estimate at page 22) and " to prepare an estimate for the erection of a main gate and a hall in the Oli Math ". The estimate was sanctioned on that day. On the next page in the file, there is a paper, undated giving the details of small desbursements on the Oli Math amounting to Rs. 2,264. From this total Rs. 913 are deducted as "the amount already sanctioned " and the balance

balance Rs. 1340, appears as " the amount to be sanctioned" .

The paper is not signed and there is no resolution about it.

The amount of advance out which Gurusiddaswami received from all the permanent leases granted by him in 1937 and in 1938, seems to have been about Rs. 2200. The Learned Trial Judge, in lieu of file of papers, produced by the Plaintiff thought it reasonable to infer that Gurusiddaswami must have raised this money in order to meet the deficit due to the extra expenses of these repairs. In our opinion, however, this infers is not justified. The papers in the file may be good enough evidence as to the expenditure but, they do not show that there was any deficit and they do not show that any expenditure was incurred untill some years after the leases were executed. In fact, there is no evidence whatever showing any connection between this expenditure and the leases , and for anything we know to the contrary the file with expences may have been defrayed by the Committee out of the Dharmadav fund. That in deed, is what the file of the proceedings, rather seem to suggest. It is not an unusual to taken an advance of rent in the case of permanent leases, and the fact that, Gurusiddaswami did so is no evidence that he was in need of money. Several of the Plaintiffs' witnesses have deposed that he was in the habit of lending money and though their evidence in unreliable as to the extent of his business there is no reason to disbelieve them altogether. Plaintiff in fact ~~was~~ wants

to produce a number of mortgages and bonds taken by Gurushidda-swami from his debtors. But he made the application rather late and it was refused. If Gurushiddaswami was a money lender as it seems no reason to doubt he would obviously have a use for capital. As regards the suggestions that the leases were executed in order to secure a permanent income for the math that is clearly nonsence. Land itself is a permanent source of income, if it is capable of being let, and from that point of view there cannot have been a slightest necessity to lease it in perpetuity.

The trial Judge was evidently influenced by the fact that in his opinion the accounts of the Math have been suppressed by the Plaintiff. This would no doubt be a serious matter if true. But there seems to be no adequate reason for so finding. Plaintiff examined Gangayya who has been clerk of the math since 1907. He says that there are no accounts of Gurushiddaswami's time except some books relating to the collection of the Dharmadav fund which were produced. He made a search and no such books were to be found. The examination and cross examination of the witness covers 220 paragraphs, but so far as we can see nothing has been elicited which lends any support to the theory of suppression. Plaintiff has no personal knowledge about the books, but he also swears that all the existing books of Gurushiddaswami's time have been produced and

and no one kept back. There is no evidence that Gurushiddappa kept any regular accounts. It appears that the Dharmadhav Fund Committee which looked after the temporal affairs of the Math in his time did keep accounts. That is deposed to by two members of this committee Chenbasangowda and Ningappa who have been examined by the Plaintiff and is also clear from the file Exhibit No.700. But the fact that accounts were kept cannot by itself justify the inference that they have been suppressed. There would be no object in preserving books of that kind permanently. The accounts from 1903 are in existence and the Plaintiff wanted to put them in but on the objection of the defendants permission was refused. In the absence of any definite or concrete evidence to contradict the sworn testimony of the Plaintiff and the Math clerk and to show positively that accounts of Gurushiddappa's time have ever been in Plaintiff's possession and control no presumption that he has suppressed the books can reasonably be drawn. Durgesam Pillai Vs. Manikarseka 44 I.A. 98 which was relied on in this connection by the defendants has no application here because in that case the heads of Math who were parties to the suit were admittedly in possession of the books which they had failed to produce.

Shortly before these leases were executed the Railway was brought to Hubli and most of the lands leased are in the vicinity of the station. All the leases as the documents show were

for building purposes. It appears that a cotton market was established in the neighbourhood about that time. It must have been obvious therefore to anybody in his senses that though the lands had no great value previously they were likely to become extremely valuable in future. It may have t been very good policy to lease the lands. But to lease them in perpetuity for what can only be regarded as very low rents for building sites was on the face of it grossly improvident. As the Privy Council have pointed out in a number of cases- it is only necessary to refer to Vidya Varuthi's case- nothing but unavoidable necessity can justify the head of the Math granting perpetual lease of Math property. In the present case there is no evidence and there are no circumstances reasonably suggested by the evidence. , which point to the conclusion that there can have been any pressure on the estate or any reasonable prospect of benefit likely to accrue to the estate by which these transactions could be validated. That the lands could not have been let except on terms of permanent tenancy cannot be seriously suggested and has not in fact been suggested by any of the defendants. As I have already explained that the defendants have no presumption of any weight in their favour, we must hold disagreeing with the Trial Judge that there was no legal necessity for these alienations.

It only remains for us to deal with the other points, none of which are in connection with suit No.30 first , with No.125. In that suit it has been argued for the respondents that the land in dispute is not proved to belong to the Sikh. It forms part of survey No.57 was given to the Sikh in 1930, but it appears that that was a mistake, and the gift now does not in fact cover this land. However, we think there can be no real doubt that the land is Sikh property. Even the memorandum embodying that gift is in clear written statement and though the words in the lease and schedule refer to the land as the property of the Granthi, it really meant the property of the institution, for the land was described as in the field of the Sikh, but it was said to be taken for the purpose of the Sikh but it was made binding on the lessor's successors in the office of Granthi. Defendant produced no evidence to show that the land was the Granthi's private property. On this point we agree with the trial Judge.

In the case cause it was contended that plaintiffs have not made all the persons interested in the property party to suit. On this point also we agree with the trial Judge. The only effect of not bringing on record one of the persons interested in the property would be that the decree would not bind them, but that the suit would fail, but even that consequence does not follow because with the permission of the court the suit may be representative one as provided under Order I, Rule 8,

Defendant No. 23 in the same suit was sued as the manager of a hostel, called the Jain Boarding to which as a part of the property leased has been alienated. He put in a written statement in which he denied that he was the manager and the plaintiff has not attempted to show that he was. That being so, it is clear that no decree can be passed against him by name or against the Jain Boarding Hostel by name and he is entitled to his costs both in the lower Court and in the appeal.

Defendant No. 27 in the same suit is the Urban Co-operative Bank of Dubli sued by its secretary. Under section 70 of the Co-operative Societies Act the terms of which are imperative, a notice ought to have been sent to the society prior to the institution of the suit. This was not done. Therefore there can be no decree against this defendant either and he is entitled to his costs in both Courts.

Then in suit No. 76, First Appeal No. 111, some of the defendants viz. defendants Nos. 6 and 8 to 10 pleaded that they had no subsisting interest and were wrongly made parties. They are descendants of the original lessee but contend that at a family partition the property passed to another branch. No rejoinder was made by the plaintiff and no issue was framed. Under the circumstances no decree can be passed against them either. Nor are they liable for costs.

As against the other defendants the plaintiffs are

entitled to succeed. But the question then arises on what terms they are entitled to set aside the alienations and what precise relief should be granted to them. On this point at the outset I should like the arguments to be narrowed.

Per Sadasiva Iyer -- I have had occasion to deal exhaustively with the facts and the law and I should adopt in my own account but for the fact that I have to decide only two questions of far-reaching importance affecting Hindu property in India. Those questions are as to limitation governing suits to recover the property alienated by a parent and as to the presumption in favour of the original title and the possession.

The new Governing Limitations in the Law which was enacted upon the enactment of the Limitations Act in 1908 incorporating article 134 B. It is not necessary for the present purpose to trace the history of the developments of the law by the decisions of the Judicial Committee of the Privy Council. The two leading cases which were referred to in argument state the principles to alienations of such property. They are Vidya Dhirtha Vs. Balusami Ayyar 48 I.A. 302 and Sri Brimath Durvadhikhanani Pannamboln Jeeyahar Vs. Periyan Chetti 63 I.A. 261. The Principles which these authorities establish are (1) that a guardian or de facto guardian of such has power to alienate the trust property to the extent permissible to the manager of an infant heir

[illegible] justifiably unavoidable necessarily [illegible] the alienation is in excess of the authority of the alienation [illegible] it is void to the extent of the [illegible] interest, [illegible] the alienee [illegible] voidable or [illegible] only voidable to the extent of the interest [illegible] alienation. [illegible] voidable [illegible] effect.

[illegible] the [illegible] operation is illustrated [illegible] Suppose that [illegible] the life tenant [illegible] the alienation was [illegible] the life tenant [illegible] the remainderman [illegible] the life tenant [illegible] the remainderman [illegible] the life tenant [illegible] the remainderman

[illegible] No.2 continued to administer the Lith's Estate till 1960 and the suit which was instituted in 1913 by the [illegible] to recover possession of the [illegible] property [illegible] the adverse [illegible] that they required no title by adverse possession.

In Pramath Vidyabhushan Goswami Bhattacharya Vs. Satyaranjan Bhattacharya the [illegible] was belong, although a contrary result was arrived at. There a [illegible] "sevaite" of the temple land was granted in 1865 to two [illegible] who [illegible] was brought in ejectment in 1918 by the present [illegible] to manage the temple. The man who granted the sevaite died in 1875. There was a succession of managers or Shebaits of whom one Ananda died in 1893, he was successively [illegible] who died in 1902. From that time one Lataraj was, de facto manager until he was removed by a decree of the High Court in 1913. The report does not show clearly what happened between the death of the [illegible] manager in 1875 and the assumption of management by Lataraj in 1902. In considering the position when Lataraj succeeded in 1902 their Lordships thought that it was open to him either to create a new tenancy as against No.2 [illegible] in Vidya Vanitha's case and accept the rent as payable under that tenancy or to treat the permanent lease as binding and from that [illegible] to receive rent. It seems that the latter alternative found favour with their Lordships. It was held that Lataraj did not create a tenancy which would enure

for the term on the management and that time began to run from the date of his management. It was accordingly held that the title of the co-trustee became when the receiver's suit was brought in 1910, consequently that suit was barred.

Now there can clearly be that there can alienation is in excess the power of the alienating which it cannot be impeached during his tenure of office. It is competent to his successor or successors in office to continue the alienee in possession within his own their term and possession will not be wrongful to such a one or terms of the alienating tenant or whatever. The question that has been argued in these appeals is whether that principle has been altered by the amending Act of 1929 viz, by the addition of Article 134-B. This article lays down that the period of limitation for a suit " by the manager of a Hindu, Mahomedan or Buddhist religious or charitable endowment to recover possession of immoveable property comprised in the endowment which has been transferred by the previous manager for a valuable consideration" is 12 years and time runs from the death, resignation or removal of the transferor. That Article does not in terms enlarge the powers of tenants in India and if the Legislatures in that respect can be gathered from the amending Act there can be no question of such enlargement having regard to the new provision of section 10 of this Act,

It cannot be disputed that the leases in perpetuity granted Gurukkiyarmmi in this case in 1886 and 1899 were prima facie in excess of his powers. They would be regarded as valid only during the period he held office. The question is but was the character of the lessee in possession upon the death of Gurukkiyarmmi? Under section 111 of the Transfer of property Act a lease of immovable property determines on the interest of the lessor in the property terminates. It is well settle that if the lessor's interest is limited the lease must be regarded as determined with that interest. The character of the possession of the lessee after such determination would in my opinion be in no way different from that of the trespassers. Prima facie therefore limitation will commence to run from the determination of the lease i.e. upon cessation of Gurukkiyarmmi's term of office, in other words, upon his death, unless that limitation was interrupted in some way. It has not been denied that if the adverse possession had commenced to run it would extinguish the title of the then owner to the property after the necessary lapse of time and that the succeeding shebait or trustee would equally be without title. That is so laid down in Ramasambandhu Kandiya Gounadhi Vs. Velu Ambalam (1899) 27 I.A. 69 where the contention that there was creation of successive life estates was rejected relying upon Thakore Vs. Tagore (1872) 9 Beng. L.R. 377. Inasmuch as the principle of that case is as much applicable to a hereditary office and emolument

is still in existence on the property. The period of - -
limitation would be interrupted by the execution of the
lease in favour of the plaintiff and the same would be
for the lessor as essential to his continuity in ownership
of the property, under section 116 of the Transfer of - -
Property Act, in the absence of a contract to the contrary.
The lease could be renewed from year to year without the
tenancy coming to an end for the purpose for which the property was
leased. That is not in effect, what the Judgment in
Vidya Purthi's Chitthu Vs. Valuvai Ayyar, was seeking
in that case. The correctness of this was questioned
in Periasami Thevar's Ramachandra Dhikshithar Vs. Periyanan
Chetti in these words: "The statement in the latter
case inconsistent with the principles in Vidya Purthi's case
or the statutory law of India. There is no doubt to my mind
and I agree in holding that a lease granted in perpetuity
by Muralidharami was determined upon his death and that
his successor by recording went had created a new tenancy
and that such tenancy has interrupted limitation.

It has been argued that consequence would
only follow if the receipt of rent by the successor Gurukkal
would be imputed by the
law to him that is, a tenancy created by Muralidharami and on
his death and in the event possible to a new tenancy created

created by himself and that inasmuch as a contrary inference can be drawn upon the fact, as was done in Sivasikkarani Vs. Periyan Chetti, the payment of a rent could not always interrupt limitation in such a case. It is contended, upon the learned Advocate for the respondent to argue, having regard to the observations in Sivasikkarani Vs. Periyan Chetti, that the receipt of rent by the succeeding tenant cannot invariably have the same effect in all cases. The facts of that case are somewhat complicated, and, although it is not clear whether the intervening tenant had consistently accepted rent during their tenure of occupancy, it will be sufficient to say for the present purposes that that case decided on its peculiar facts. It does not in any way derogate from the principle succinctly laid down in Vijaya Varuthi's case.

It is next that under article 134, which it is said is the only article available to this case, the transfer referred to is the transfer by the alienating tenant and that unless that transfer is regarded as in some way cancelled the terminus a quo would be the date of the death of the alienating tenant, here Durgaiddhavani, and that mere receipt of rent could not be regarded as having cancelled that transfer or effected a new transfer. That argument in my opinion entirely ignores the fact that article 134 does not enlarge the power of the tenant of a mutt and also ignores the provision of sections 116 and 111 of the transfer of property act. There is no warrant for the view that the lease contemplated by the

by the provisions of section 116 of the Transfer of - - - property Act and creates by operation of law is not a transfer within the 12 ... I agree with my learned brother that the facts of this case warrant the view that the rent was with the full knowledge of the creation of a new tenancy upon the termination of the old one.

On the question of the presumption of validity of the alienations it has been said that they are entered 44 years after they were made and 36 years after the death of the alienating parent and that that period is sufficiently long to raise a presumption of genuineness i.e. legal necessity for the act, by lapse of time. The learned Trial Judge in upholding the temporations ,notwithstanding that there was no direct evidence of necessity, relied on the doctrine relating to ancient transaction, except in the case of one deed which recites that the object of the loan was to serve the purposes of the math (" Viniyogi") the other leases do not contain any recitals as to necessity. The absence of such recitals was not considered a drawback by the learned trial Judge. , and at any rate it has not affected his conclusion. There are several decisions of the Judicial Committee cited in which upon the facts and circumstances the Court considered itself justified in presuming that the grant was made for necessity. In one

In Rama Nandiram Sitaram Vs. Manturbhai Manibhai ,49 I.A. 54 there was a permanent lease granted by a Shebait and the question as to its validity came into the question nearly 100 years thereafter. Upon the record it is impossible to ascertain the circumstances under which that grant was originally made. But the Court applied the doctrine of ancient transactions and assumed that the grant was lawfully made, the policy of the law being to preserve ancient title and quiet possession ,that aspect was referred to in Mahomed Muzaffar Ali Mousavi Vs. Jabeda Khatun (1930) 57 I.A. 125 notwithstanding the fact that the alienor was prohibited by the deed of appointment from granting permanent lease. There are several cases where the principles governing the raising of presumption of a lawful origin of right long enjoyed in the absence of evidence has been clearly examined and explained. As observed in Mohammad Muzaffer Vs. Jabeda Khatun it is the completion of a right, to which circumstances clearly point, where time has obliterated any record of the original commencement. It may be noted that that doctrine has been invoked in a case of a grant which has only 25 years old, see Murugesam Pillai Vs. Manakavasakar Pandara 34 I.A. 98. In Chintaman Bhatta Venkat Reddi Vs. Rani of Wadhwan (1919) 47 I.A. 6, the same presumption was raised to support the sale by a Hindu widow although in that case no deed was ~~given to support the sale~~ forthcoming. We are asked to invoke that principle by the learned

that principle by the learned Advocate for the respondents and the question is whether we could rightly do so in the circumstances of this case. That is largely a question to be determined upon the facts established. I am not satisfied that the absence of evidence is due only to lapse of time. The respondents-defendants are largely responsible for shutting out evidence showing the condition of the math during part of the management of Gangadharayya. It is not enough to prove that there has been lapse of time between the date of the alienation and the date when the grant was impugned. That is one of the factors to be considered in applying the doctrine. But the principal factor is whether lapse of time is the sole reason which has led to the loss of evidence. Although I do not claim familiarity with Lingayat Maths in this Presidency there is reason to believe upon the record that the devotees generously provided for the maintenance of the Math at Hubli and the subordinate maths. The heads of the latter maths come to the Head Swami for getting a share in the funds at his disposal. In the time of Gurusiddaswami the administration of these Maths was transferred to a Committee which was largely composed of the devotees who contributed the principal portion of the income for the maintenance of the math. By common consent the proceedings of that Committee

were brought on the record. Although there is indication that accounts were maintained, there is nothing to show from those proceedings that the Mahant was at any time in needy circumstances or was justified in making alienations of Math property.

There is mass of oral evidence directed to the Math's pecuniary position although a large part of it is all hearsay. It serves to give an indication of the extent of the Math's income and its expenditure. The expenditure was regulated according to the evidence of the witnesses upon the capacity of the Math to distribute sums in charity to subordinate Maths. Any sensible Mathadhipathi would not be disposed to be generous at the cost of the Math and its properties. But if he indulged in excesses or incurred debts for making charity, the alienation for that purpose could not certainly be defended.

It had been pointed out that perhaps the rents of the leases were realised to defray the cost of repairs to another Math namely Oli Math. There is evidence afforded by the Committee's proceedings to show that the disbursements were made for its repairs, and having regard to the object with which the committee was appointed, it does not seem reasonable to assume that that Committee would encourage the Math to grant perpetual leases for that purpose. It is not indicated anywhere that the means available to the committee were not sufficient to defray the expenses of the repairs. There is

no reason whatever to assume that the present plaintiffs or without any his manager or clerk has done anything to suppress the accounts of 1887. That the ordinary accounts should have been preserved for such a long time cannot be assumed, but it is reasonable that the accounts relating to the period of Gurushidhavani were not available. There were however other sources of information from which the Court could possibly ascertain the average income of the math for charitable donation (dharmadhav) , but the defendants themselves obstructed the supply of that information. In the view of the facts, I think the doctrine of onus of time could not properly be invoked in the case. I agree therefore, that there is no justification for the inference that the - - - alienation by Gurushidhavani was for unavoidable necessity

It is unnecessary for me to refer to the other points relied which have been sufficiently and fully dealt with by learned brother. I would therefore be content with saying that I agree with the conclusion reached by them.

Per Curiam -- It appears from the record that the parties were allowed to receive evidence on the question of the value of the buildings erected on the land. Without more definite evidence on that point it will be difficult to decide that equities, if any, arise in favour of the defendants affecting the reliefs to be granted to the

to the Plaintiff. He therefore shall own the following issues:-

(1) What is the description and value of the building erected on the lands in suits Nos. 73, 76 and 80 ?.

(2) When were they erected ?.

Both parties to be allowed to adduce evidence. Finding to be returned within two months of the receipt of this record.

By order of the Court.

(Signed) ...G. Rae.
Acting Registrar.

[illegible]

[illegible] 5424 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

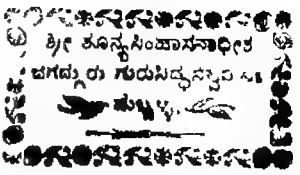
[illegible]

[illegible]

152

ಧಾರವಾಡ

ಮ್ಯಾಜಿಸ್ಟ್ರೇಟ



मा. ची. जावकनंबर ५०

धारवाड जिल्हा आकटिंग माजिस्ट्रेट मेहरबान

ई. पी. रावर्टसन् साहेब याज कडून.

तालुक्यानि हाय पाटील कुलकर्णी वगैरे तमाम लोकांस कळविण्यांत येतेकीं हुबळी मूरुसावीर मठाचे लिंगायत स्वामी गुरुसिद्धस्वामी यांनीं धारवाड बेळगांव जिल्हांत व कलादगी सोलापूर वगैरे कडे संचारार्थ जाणार त्याजबरोबरील सरंजाम—

२०	सेवाकरी लोक	६	हत्यार व बंदूकवाले
२	छत्री धरणार	१२	भोई इसम
१	अपतागिरी धरणार	२	लिहिणार लोक
२	रुप्याची कांडीवाले	२	सोन्याची चौरीवाले
२	सोनेची कांडीवाले	२	रुप्याची चौरीवाले
४	रुप्य ची सोटेवाले	२	मशालाची इसम
१०	घोड्याची स्वारलोक	४	गाडीवाले इसम
६	मोतदार	१	भीस्ती
३	सारवान लोक	२	हत्ती
६	माहात	३	उंट
२	कर्नी व सिंगवाले	१	मेना
८	बैलाच्या सिपाया	१४	घोडे
८	गाड्याची बैल	२	लादण्याचे बैल

येणें प्रमाणें सरंजामनिसि संचार करुन परत येतील तर त्यांस कोणी हरकत करुनये ही रहदारी आज पासून ८ आठ महिने मुदती पर्यंत चालेल ता. १ अगटंबर १८९० इसवी.

श्रीनीवास अण्णाजी
चिटनीस

Eph N. Robertson

अगटिंग माजिस्ट्रेट जिल्हा धारवाड.

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Ex. Lc.19/4.

I was cautioned under sec. 164 before the S.P.C
Athuri. I have recorded the statement recorded P and I hold
the deceased [illegible] to state that Buyapna was
carrying 4 or 5 cubits away with a stick in his hand.

I [illegible] that I am giving evidence at
[illegible] of Christian Faith.

Reexamination : Nil

W.R.O. & A.C.

30-1-42 Sd. A. G. Wells.

Gone. Judge.

R 935 BOMBAY G.P.O. BOMBAY

From.

A. S. J.

Regd. Book-Post

To.

Basangouda. M. Patil Esq.

Karlakar

Jolad-Swami Math

Gadag

Dist Dharwar

To,

The Collector,

[illegible] District.

Respected Sir,

We, the undersigned, inhabitants of the villages of Venkatapuram and Alur, in the Hunsepal Pethi, of Gooty Taluk, and District, most humbly and respectfully beg to submit the following few lines for your Honour's kind consideration and favourable disposal.

A rumour has been spread that there was a procession-ekranjuin procession held in our villages in honour of [illegible] Swami of Hunsepal, with the insignia of "panch-kalase" returned to the ekranjuin.

We beg most humbly to bring to your honour's kind notice that this rumour is entirely false. Somewhere it has also been advertised so in the "Kannada Times" of the 7th. July 1917.

The above mentioned Swami being the disciple of Sreeman Narayana Jeeyaru Tatacharya Ishta Mahant, of Gooty, was no doubt to be carried in a procession, with the insignia of the "panch-kalase", according to the order of the District Magistrate of Anantapur, of the 9th. August 1913.

The same order was set in abeyance, into force by the Judicial Department, Bombay, on the 13th. September 1913, when the said Swami appealed against the order of the District Magistrate of Anantapur.

This being the case, a false rumour has been spread and a false advertisement also introduced in the "Kannada Times", most probably to create a false evidence that a procession with the insignia of the "panch-kalase" is actually held, in honour of the said Swami's visit to Gooty.

No such procession was ever held in honour of the said Advocate General of Bombay, in our villages.

We therefore request your Honour most humbly and respectfully to take steps, such as may seem proper to your honour, against the persons interested, who had caused such false advertisement to be introduced in the "Karnatic Times and a false rumour spread.

We beg to remain,

Respected Sir,

your honour's most obedient servants,

[illegible] P U R,

and

[illegible].

July 1912.

P.S. Also kindly see Bombay High Court Resolution of 11-8-1910.

15

ಜಾಲಿಗಾರ ಸೊಪ್ಪೇನು

ನಡಗ ಲಾಲಾಗ ಮುಂಡಗಿ ಪೋಲಾ ಪ್ಲೇಕ ಆಯಾಲು ಪಂಚಾಯಿತ ಗ್ರಾಮಸ್ಥರ ಸಭಾನಿರ್ಣಯ

ಯಲ್ಲಾ ಪಟಕಿ ಆಳಸುಬಡಿಸಂದರೆ ಕೆಲಾಮುಂಡರಗಿಯಲ್ಲಿರುವ ಜನಗಳು ಅಂದಾನಿಷ್ಟಾಯಿ

ಮುಂಬಯಿ ಕಿನಂಗಳು ನಮ್ಮ ಗ್ರಾಮಸ್ಥರ್ನ್ನು ಅಡ್ಡಿಪಡ್ಸಿ ಮುಂದುಗಿ ನಡಿಸಬಾಡ್ಲುಕಂದ ಮೆಲ್

ಎನಂದಿ ಅಡಂಗಿ ಲಾಂಬು ಪಲ್ಲಿನಮ್ಮಗಾರ್ನ್ನು ನೆಲಯಿನಿ ಮುಖ್ಯ ಪಿಂಡಿಲ ಧಾರಾಡ ಕರ್ನಾ

ಟಕದ ಲಾಯಿಲ್ಲ ಮ್ಮಗಳ್ನ್ನು ಮುಖ್ಯ ಜಾಳಲು ಬರಡಿರುಲ್ಲಾಕೆ ನಾರಿನ ನಡಗ ಅಂದಾನಿಷ್ಟಾ

ಯಲು ಶ್ರೀಮುನ್ನಿಕಂಜಿನ ಜನಗಳ್ನು ಆಗಂಪಡಾಯ್ ಮಾಡಾಷ್ಟಾಯಿಗಳಲು ನಿಂಷ್ಟಾಯಿಲಡಂ

ಬಳ ಮುಖ್ಯ ನಡಗ ಯಾಲಂಗಳ್ನಾಲ್ಲು ನಡಿಲ ಅಂದಾನಿಷ್ಟಾಯಿನಿ ಅಡ್ಡಿಪಾಳ್ಳ ಪಂಚಾ

ಲಾ ನಡಗಾಬಡಾಯಿಲು ನಡಂಕ ಮಾಲಡಿಸಲಿ ಆಗಲುಕೆ ಕಲ್ಲು ಯಲ್ಲಾ ಅಂಳ ಮೊಲ

ಕಲಿಷ್ಟಿಲ ನಾಕ್ಕೀಬಬಡಿಲ್ಲಾಗ ಜಲ್ಡಾಫಾಲಾಡ ಯಲಲಾಡಾ ಲಾಂಬು ಗ್ರಾ-ಪ-ಗ್ರಾಮಸ್ಥಿನಿ

ಯಿಷ್ಟಿ ಅಯಿ ರಂಳ್ಳ ಆಗಲುಳ್ಳಕೆ ಯಿಡಂಡಮೀಲಿ ಮುಂಬಯಿ ನಿಷ್ಟಮುಂಟಿ ನಂ ಪ್ರಾಂಗ

ಯಿಷ್ಟಿ ಬಿಯನ ಕೆಲಸಿಗಾಟಿನ ಮುಂಬಯಿ ಕ್ಯಾಯಿಯಿಷ್ಟು ಮುಂಬಯಿ ನಿಷ್ಟಮುಂಟಿಯಿಲು

ಡಂಳ್ಳಮಾಡಿಲ್ಲುಲ್ಲಾಕೆ ಮುಖ್ಯ ಲಾಯಿಡಾಲ್ ಪಿಲಿಕೊಡಾಟಿನಿಲು ಲಾಂಬಾಗ-ಪ-ಗ್ರಾಮಸ್ಥಿಯಿಷ್ಟಿ

ಪಿಮನ ನಡಗ ಅಂದಾನಿಷ್ಟಾಯಿನಿ ಕಲ್ಲು ಯಲ್ಲಾ ಅಂಳ ನಿರಾಲಮಾಡಿಲುಲ್ಲಾಕೆ ಅಂಗಿಷ್ಟು

ಕಲ್ಲು ಯಿಷ್ಟಿಲಲಿ ನಡಲಂಕ್ಷಕಾಲ ಮೊಲಯಿನಿ ಆಗಿರುಳ್ಳಕೆ ಅಂಳ ಪಳ್ಳಮಾಡಲಕ್ಕೆ

ನಳ್ಳನ್ನ ಸ್ಥಳ ನಲುಡ ಮಾಡಿಲುಲ್ಲಾಕೆ ನಮ್ಮ ಗ್ರಾಮಸ್ಥರ್ನ್ನ ನಡಗ ಅಂದಾನಿಷ್ಟಾ ಯಲು

ಅಡ್ಡಿಪಾಳ್ಳ ಪಂಚಾಲರಿಗಳ್ ಬರಡಾಲು ಲೆಟ್ಟಿನಿಲ ಮೊಲಡಾಲಿಗಿನಿಲು ಯುಂಡು ಅಂಗ್ಲಾ.

ಲಾಂಬು ಗ್ರಾ-ಪ-ಗ್ರಾಮಸ್ಥಿನಿ ----------

~~ಕೊಂಕ್ಷಿಪ್ತಲಾಂಕ್ಷಿನಿಲಾಲಾಲಾ

124

Civil Courts.
Exemption from personal appearance in—of Shriman Niranjan Jagadguru **Gangadhar Swami** of Hubli.

No. 6664.

JUDICIAL DEPARTMENT.

Bombay Castle, 20th December 1905

Memorandum from the Commissioner, S. D., No. P—1896, dated the 30th November 1905—Forwarding a letter No. 7895, dated the 18th November 1905, to his address, from the Collector and District Magistrate of Dhárwár, who submits with his recommendation an application from some members of the Lingayat Community praying for exemption from personal appearance in Civil Courts of Shriman Niranjan Jagadguru Jayadeva Muruga Rajendra Swami of Sansthán Math, Chitaldurg in Mysore, and Shriman Niranjan Jagadguru **Gangadhar Swami** of Hubli; recommending that, for the reasons given, those swamis may be exempted from personal appearance in Civil Courts. Making remarks.

RESOLUTION.—The exemption from personal appearance in Civil Courts of Shriman Niranjan Jagadguru **Gangadhar Swami** of Hubli is sanctioned. As the swami of Chitaldurg resides in Mysore territory Government do not think it necessary or desirable to make any order in his case. The following notification should be published in the *Bombay Government Gazette*:—

"Under the provisions of Section 641 of the Code Civil Procedure, His Excellency the Governor in Council is pleased to exempt Shriman Niranjan Jagadguru **Gangadhar Swami** of Hubli from personal appearance in Civil Court."

2 The High Court should be informed as required by Section 641 of the Code of Civil Procedure.

(Signed) P. W. MONIE
Under Secretary to Government

To

The Registrar of His Majesty's High Court of Judicature, Appellate Side, Bombay,
The Prothonotary and Registrar of His Majesty's High Court of Judicature, Original Side, Bombay, } By letter.
The Commissioner, S. D,
The Collector and District Magistrate of Dhárwár,
All District Judges (excluding those in Sind).

Jud 1307

No. 607 of 1906 25-1-1906

Copy forwarded for information to Shriman Niranjan Jagadguru **Gangadhar Swami** of Hubli

H. B. Jambhekar.
Head Clerk
For Collector of Dharwar

159

To,
The Magistrate, and Mamaltdar,
Taluka, R O N.

Sir, I Sree ~~Tata~~ Jagadgurv Totadarya swami, Dombal Sanstan math, Gadag, respectfully beg to state that, I have sold the Hunasi trees in my ~~xxyx~~ Ren, Surye No. ( ) (20) to Mr, V.C.Basarigidad, of Gadag, as they are of no-use by keeping alive in the field (being old) . Now, I request your honours permission to Mr, V.C.Basarigidad, for cutting all them and ~~xx~~ removel from the field.

Further I beg to state that, the land covered by the above trees are going barrend and of no use for cultivation . Hence, the permission is neede d urgently.

GADAG.
17th August 41.

Beg to remain.,
Sir,

Yours faithfully,

Copy, to Mr, V.C.Basarigidad, Gadag, for information.

162 A

Copy applied for on 19th September 1912

Copy prepared on 1st October 1912

Copy sent by post on 4th October 1912

D. R. Mobedji.

For Commissioner S. D.

No. P of 1910
415

26th May 1910

Order on the petition of the followers of Shri Niranjan Jagadguru

Shriman Niranjan Jagadguru Totad Swami Sansthan Jath Dambal — Gadag has been permitted to pass in cross palanquin with the Panchkulas and other insignia of his office as Spiritual Guru of the Lingayet community in all places within the Southern Division. All Collectors and District Magistrates are requested to see that the exercise of the said right by the said Swami is not interfered with by any body.

sd/. M C. Gibb

Commissioner, S. D.

Copied by B. Yadwad. Compared by K. N. K.

True copy.

D. R. Mobedji.

For Commissioner S. D.

Commissioner
Southern Division.

G. S. P. F

Shrimanmaharaja Niranjana Jagadguru

Jontada Mahaswamigal.

Sansthan Math Dambal & Gadag.

7 - 4 1917

Copy applied for by Andani Mari Guru Totadswami of Dumbal on 27th November 1910

It was ready for delivery on 13th December 1910

It was delivered over on 13th December 1910

No of words	Copying fee	Comparing fee	Total
157	0 - 3 - 6	0 - 1 - 0	0 - 4 - 6

H. B. Jambhekar

For District Magistrate Dharwar

Copy of Order No.8230 dated 26th December 1906 from the District Magistrate Dharwar.

Order under section 41 of the District Police Act.

One of the Spiritual heads of the Lingayat community viz. Shri Jagadguru Totadswami Savasthan Math Dumbal and Gadag intends visiting several Talukas of this District with his retinue. No persons of other communities have any right to interfere with the processions and other ceremonials with which the followers of the Swami will receive him. The question of the right of the Swami to be carried in a palanquin crosswise was decided some time ago by the District Magistrate

I therefore order under section 41 of the District Police Act that the cross Palki procession with the usual attendant ceremonies be permitted and shall request the District Superintendent of Police Dharwar to make the necessary arrangements to prevent the breach of the peace on the occasions when the processions take place

sd/. C. Hudson,

District Magistrate

Dharwar.

True copy.

sd/.

For District Magistrate Dharwar.

Magistrate of the

District of Dharwar.

S. S. p.p.p.

15

Copy of the letter No 760 dated. 4th December 1956, from the Collector(Endowments), Raichur Dist addressed to the Tahsildar Yelberga Taluq:-

Subj:- Mismanagement of Shri.Todad Swamy Math at Rajur village of Yelberga Tlq.

Ref:- your letter no 674/39/57 dt. 7.11.56.

Sir,

With reference to the above subject, I am directed to inform you that the land unddr question be taken under Government supervision until further orders, since the present Inamdar Shri.Todad Swamy has failed to construct the Math and attend to the duties assigned to him.

Sd/-

for Collector.

' True Copy '.

Revenue Supdt.

Inamer.
21/6/57.

IN THE XXXX COURT OF THE DEPUTY COMMISSIONER, RAICHUR.

Hyderabad Endowment Appeal No. of 57

APPELLANT

Potadasvamy by Pujari, Andhsevaka Kotheppa Kavadi - Occ- Agriculture of Hallipadi Taluka Sadar, West Dharwar.

VERSUS

RESPONDENT

Venkayya son of Sanjay Pattad of Kajur Taluka Yelburga West- Raichur.

Sub: Mismanagement of the Math at Kajur Taluka - Yelburga.

In this the appellant abovenamed being aggrieved by the order of the Additional Collector - District Raichur passed on 15-5-57 in File No.37 of 1955-56 hereby appeals against the same and sets forth the following grounds of objection to the same.

(1) The order of the learned Additional Collector is contrary to law and facts in the case.

(2) The learned Collector has jumped to hasty conclusion on flimsy grounds without proper enquiry.

(3) The lower court ought to have called for the record such as Takta Virasat and Muntakkab, regarding the land under question from the Tahsil office along with Tahsildar's report.

(4) The learned Collector is wrong not to see, may even to consider the report of the Tahsildar that the present Petition under question is filed due to party spirit and the mutt wall fell down only in recent rains etc.,

(5) The learned Collector has failed to see that there is already Takte Virasat and muntakhab in favour of the appellant and this takhte virasat is on record in the file.

(6) The learned Collector would have seen that if he had called for the relevent record:-

(a) That Basayya father of the respondents had started enquiry sex against the predecessor of the appellant alleging that he was a Boghawatidar of the said land and the same enquiry was decided against them on27-9-1311 Fusli. The certified copy of the relevant order is produced along with.

(b) That after a succession enquiry Takhte Virasat and Muntakhab were

granted in favour of the appellant's predecessor in 1319 Fasali as regards the land under question and also many other lands.

(e) That the land was originally R.S.No. 42 and now it is 45.

(f) That the phani for the years 1306 Fasli to 1310 Fasli. The Shetwar of 1314 Fasali and the Jamabandi file of 1319 fasali are also the Takhta Virasat in favour of Shiddayya were shown so due to wrong understanding i.e. Galabi (Vide report statement of the then Patwar of Kajur who made all those entries and the certified copy of which is attached herewith)

(g) That the succession enquiry ended in the year 1319 Fasali and Basayya father of the respondent entered into an agreement in 1325 fasali and as such his observation rather suspicion as regards the agreement is baseless.

(r) That Basayya father of the respondent has himself given a statement on 27-9-1311 fasali that the predecessor of the present appellant was the rightful inamdar and after the years he has entered into an agreement of lease.

(g) That the Nazim has finally passed an-

an order on 27-9-1911 that Basayya has no right to the Inam.

7. The learned Additional Collect ought to have seen that the jurisdiction vested in Adyat court before taking action under Endowment Section.

8. The learned Collector is wrong to order possession to be taken by Government without previous sanction of the Government as per rules framed, under the Hyderabad Endowment's Regulation.

9. The learned Addl. Collector has acted illegally without any evidence.

10. The learned Addl Collector has failed to see that the appellant is not in possession against Govt order, but because of Govt orders.

11. The learned Collector had no jurisdiction to try this case but the Asst. Collector at Koppal had jurisdiction - Hence this order is illegal, null and void.

13. The appeal is intime.

For the above among other grounds to be urged at the time of hearing it is prayed that the order of the Additional collector passed on 15-5-57 be set aside and appellant

appellant be declared the rightful Inamdar to the land under question.

Bangalore.

13-6-1957

ADVOCATE FOR APPELLANT

Enclosures:-

1.	Order of the Addl.Collector	15-5-57
2.	Statement and report of the Patwari.	27-9-1321 Fazli
3.	Statement of Basayya	-do-
4.	Order of Nazim	-do-
5.	Takhte Virasat.	1319 Fazli
6.	Takhte Virasat.	1334
7.	Patrukthyarnama in favour of Andaneppa.	

Address of the Advocate.

B.D.Hosmani, B.Sc,(Hon)LL.B.,
Advocate, I-40
IV Main Road Chandhinagar
B a n g a l o r e -9.

In the [illegible]

Appellate Department Appeal No. 57

[illegible] Petitioner

v.

[illegible] Respondent

I, [illegible], [illegible] aged 56 of [illegible] Tamukkam of Arni, [illegible] do hereby state on oath solemn affirmation and say that:-

(1) I have filed an appeal in the above said number against the order of the Addl. Collector which whereby he had ordered the suit land and hutt to be taken possession of by the Government and accordingly enquiry to start.

(2) [illegible] other grounds that are urged in the accompanying appeal memo two main grounds are that the Additional Collector had no jurisdiction, but the Assistant Collector at Arcot had jurisdiction and also that order of taking possession cannot be issued without previous sanction of the Government as per rules of

of under Hyderabad Endowment Regulation.

(7) I am likely to succeed in the appeal and I will suffer irreparable loss if the order is executed. The Revenue Divisional Collector himself has stayed his present order until 15-6-1957.

Hence it is hereby stayed that the execution of the order under appeal may please be stayed pending this appeal.

Secunderabad.
18-6-1957

Identified by

Advocate's Clerk.

167

In the Court of the Director of Endowments Bangalore

Hyderabad Endowment Appeal No. 57

Appellant Tolleda swamy s/o
Mallikarjunaswamy Hadapada
Kolepura Kavadi age 56 yrs
agriculture & Hallignodi
Taluka Gadag Dist
Dharwar

1+3 = 4

vs.

Respondent Sangayya s/o Basayya
Mathad & major Taluka
Gulbarga District Gulbarga

Subject:- Mismanagement of Mutt at
Hallignodi Taluq Gulbarga

In this the appellant
complained having aggrieved
by the order of the Additional
Collector Dist- Raichur passed
on 15.5.57 in File No. 37, 1955-56
hereby appeals against the same
and sets forth the following
grounds of objection to the same.

The order of the learned
Additional Collector is contrary to
law and the facts in the case

2. The learned Collector has jumped to hasty conclusions on flimsy grounds with proper enquiry.

3. The lower Court ought to have called for the record as Wakaat, Jakta Virasat & Muntakkal regarding the land under question from the Tahasil Office along with Tahasildar Report.

4. The learned Collector is wrong not to act may even to consider the Report of the Tahasildar that the present petition under question is filed due to hasty spirit & the math wall fell down only in recent rain etc.

5. The learned collector / board called for the Revenue Record could have seen that preceeding enquiry has failed to see that there is already Jakta Virasat & Muntakkal in favour of Sotan the appellant. & this table Virasat is on record in the

6. The learned Collector would have seen that if the Head Called for the relevant Record (a) that a Regular Suit of the kind stated ~~succession~~ enquiry as against the predecessor of the appellant ~~the matter~~ ~~was decided~~ alleging that he was a Bogwati Dar enquiry land & the same was decided against him on 27-9-1311 Fasli. The certified copy of the relevant order is produced along with

X. (b) That ~~the~~ succession enquiry Partition Suit & Mutation were granted in favour of the appellants predecessor in 1317 Fasli as regards the Pres land under succession and other many other lands

(c) That the land was subject to Rent Rs no 42 now the Rent 45.

(d.) That the Phasli for the years 1306 Fasli to 1310 Fasli the Jamabandi of the year 1314 Fasli & the Jamabandi of the year 1319 Fasli & other the land

Khasra in favour of Shivayya were shown to due to wrong understanding of Patawari (vide report, statement of Village Patawari & Rajiv who made all those entries & the certified copy of which is attached herewith)

e) That the succession Enquiry ended on the year 1319 Fasli & Basayya father of the resp. entered into an agreement in 1325 Fasli and no such observation rather suspicion as regards the agreement is tenable.

f) That Basayya father of the resp has himself given a statement on 27-9-1311 Fasli that the predecessor of the present appellant was the rightful Inamdar and after the years he has entered into an agreement of lease

g) That the Nayjin has finally passed an order on 27-9-1311 that Basayya has no right to the Inam.

7. The learned Additional Collector ought to have seen that the jurisdiction vested in Atiyal Court

before taking action under
Endowment section

8. The learned Collector is wrong
to order possession to be taken
without previous
by Government
-ous sanction of the Govt as
per Rules framed under
the Hyderabad Endowments
Regulation.

9. The learned Additional
Collector has acted illegally
without any evidence.

10 The learned Additional Collector
has failed to see that the
appellant is not in possession
against Govt orders but
because of Govt orders

11. The learned Collector had no
jurisdiction to try the case but the
The appeal is in time.

Asst Collector
at Koppal
had jurisdiction
Hence this order
is illegal, null
& void.

For the above and many other
grounds to be urged at the
time of hearing it is prayed
that the order of the Additional
Collector passed on 15.5.57 be
set aside and the appellant

The Rightful Inamdar to the land
under Encroachment.

Bangalore

13-6-57

Drafted & Presented
by

Advocate

Enclosures.

1 Order of the Additional Collector 15-5-57
2 Statement/Report of the Patwari. 27-9-1321 Fasli
3 Statement of Basayya 27-9-131[illegible]
4 Order of Nazim 27-9-131[illegible]
5 Jakhte Virasat 1311 7
6 Jakhte Virasat 1334 7
7 Vahivatdhyar nama nifavan of Andanappa
8. Order of
Address of the Advocate

M S Nesarg. B Sc (Hons) LL.B,

Advocate

7-40. IV Main Road Gandhinagar

Bangalore 9

In the Court of the Director of Endowments

Hyderabad Endowment Appeal No— 57

Appellant: Totadeswamy

Rep. Sangeppa.

In this I Andanappa Lokappa Ravadi age 56 yrs. Merchant Gadag Taluka Gadag Dharwar Walmiddleyar & Shri Jagadguru Totadeswamy of Rajur Dharwar State on solemn affirmation & sincerely that

1. I have filed an appeal in the above said number against the Order of the Additional Collector Raichur whereby he has ordered the suit land & mutt to be taken possession of by the Govt & a summary enquiry to start

2. Among other grounds that are urged in the accompanying appeal memo two grounds are that the Additional Collector had no

jurisdiction of Revenue Court the Assistant Collector at Coppal had jurisdiction & even that order of taking possession cannot be passed without previous sanction of the Govt as per Rules framed under Hyderabad Endowment Regulations

I am likely to succeed in the appeal & I will suffer irreparable loss if the order is executed. The learned Addl. Commr Collector himself has stayed the proceedings under rule 15-6-57

Hence it is humbly prayed that execution of the order under appeal may please be stayed pending the appeal

Bangalore
13-6-57

ఆ తండ్రిగారి కుర్చీ ఖాళీగానే ఉంది

ఎవరూ కూర్చోలేదు (చూస్తూ) చనిపోయి -

ఎంతలేదని రెండు రోజుల్లో నెలవు - అయినా ఆయనకిష్టమైన కుర్చీ

ఎవరూ కూర్చోవడానికి లేదు - వాళ్ళ పిల్లలకు కూడా ఆ కుర్చీ

ముట్టుకోవడానికి లేదు - వాళ్ళు కూడా ఆ కుర్చీ ముందు

ఎవరూ ఆయనకు ఎంతో ప్రీతిపాత్రమైన ఒక వస్తువు

కాబట్టి ఆయన కూర్చోవడానికి ఉంది - తిట్టినా, కొట్టినా

ఆయన్ని ఎవరూ ఏమీ అనలేదు - ఎందుకంటే ఆయన

ఇంట్లో పెద్ద - ఆయన్ని ఎవరైనా ఏమైనా అన్నట్టైతే వాళ్ళు

ఇంట్లో నుండి వెళ్ళిపోవాల్సిందే - అందుకే ఆయన

ఆ కుర్చీలో ఎంతో ఠీవిగా ఉండేవాడు - ఆయన

ఆ కుర్చీలో కూర్చుంటే ఎంతో ఆనందంగా ఉండేది -

ఆ కుర్చీలో కూర్చుని ఆయన ఎన్నో తీర్పులు చెప్పేవారు

ఆయన్ని ఎవరూ ఎదిరించేవారు కాదు - ఆయన

ఆ కుర్చీలో కూర్చుని ఎన్నో ఆజ్ఞలు జారీ చేసేవారు

ఆయన్ని ఎవరూ ధిక్కరించేవారు కాదు - ఆయన

ఆ కుర్చీలో కూర్చుని ఎన్నో ఆదేశాలు ఇచ్చేవారు

ఆయన్ని ఎవరూ కాదనేవారు కాదు - ఆయన

ఆ కుర్చీలో కూర్చుని ఎన్నో నిర్ణయాలు తీసుకునేవారు

ఆయన్ని ఎవరూ వ్యతిరేక

69

GOVERNMENT OF MYSORE.

Office of the
Tahsildar of Yelburga:
Dated: Feb: 1960.

No:/7447/B6/59-60/

Notice.

To

Sri. Totada Swami,
Yadag.

Sub: Mismanagement of Totada Swami Math at Arlahalur.

It is observed during the inspection of Endowment Asset. Raichur that you have not effected any improvement to the math nor any feeding arrangements are made for the travellers which is vital in the object of the grant. Hence you are requested to take necessary arrangements within a fortnight and submit the compliance report positively.

Rtp/-

Tahsildar Yelburga. 19/2/60

No. 1795/Re/57-1

Dated 16-11-57

To

The Secretary,

Sir,

I am directed to inform you that the Government have decided to grant you a scholarship of Rs. 20/- per month for the year 1957-58 for the purpose of studying in the Training College, Rajahmundry.

You are requested to intimate whether you accept the scholarship on the above conditions.

I am,

Sir,

Your obedient servant,

for Secretary to Government.

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[illegible]

[illegible]

[illegible]

Translation of the copy of the endorsement of the Office of the Taluqdar(Collector),Dist Koppal dt. 27th Amardad 1311 Fasli.

No. 4 1/179 1311 Fasli.

Regarding:- Inam Enquiry relating to Totad Swamy,Dambal,Tlq Gadaga,Inamdar of Kuknoor and Sanganhal,Taluk Yelberga.

27th Amardad 1311 Fasli.

The case was put up for hearing,today. The petitioner was present in the Court,and his deposition was recorded and filed. It is evident from the statement that this Inam land belongs to Totad Swamy,Resident of Gadaga,and the applicant,Basayya is employed as a servant to look after the math of the village and to give amenities to travellers. Therefore,it has also been deposed that the petitioner has no concern with the Inam land. There is maintained a separate file dealing with Inam land of Totad Swamy. Hence,this may be filed therein. It is not essential to open a separate file for this purpose.

s d / - Talukdar.

(13) Copy of the recommendation of the Collectorate Distt - Koppal.

Sub. Confirmation of the Chelagi of Totadswamin Gurus Totadswamin Gadag.

File no. 2 11/3 1328 Fasli

The facts of the Case are that, on 19th Moon 34 Fasli, Totad-swamin Guru Totadswamin of Gadag submitted an application stating that (14) villages of the State do stand as service Inams through the 'Nuntikhidma' of the file no. 4 1/12 of 29 Fasli in the name of the applicant. The applicant has fallen sicke. There is no hope of survivah. And the "Chela" of Guru Basaweshwar-muti Math has been declared as the successor after due preaching of the Mantras, and after performing the religious ceremonies. All the rights, the authorities, stamp and the 'Kutub' have been transferred and handed over to the successor. It is hereby requested that the succession of Totadswamin Guru Totadswamin be confirmed. The statement of the applicant has been recorded through Commission. And the statement of the successor too has been recorded through commission. Both have admitted the succession. After issuing of the notice, no objection of any kind has been received. In support of succession three witnesses have been produced. As per their statements the succession is proved. The succession has taken place in a public gathering. I am of the opinion that the succession of the Inams be sanctioned as usual in the name of the successor. The file and the statements be forwarded to the Nazim of the state for confirmation. Order be given for the recovery of the Najarana.

Sd/ by
Sri Ahamad Ali Rajawi
Collector of the Distt.

Copy of the note & confirmation Nizamat-e-State

788 Dt 18th Aban 37 Fasli

By the order of Sarkar Khairya Asaf Jah Alekhaiah

As per the recommendation of the collector of Dist Koppal and as per the application of Satchidananda Guruji who is the holder of the service Inams, Satchidananda Guru Satchidananda, whose real name is Guru Basaveshwaramurthi Math Guruji is hereby confirmed in the 'Chela' of the said Math, and his succession is also confirmed. Land revenue of Rs. 2-12-0 ~~be~~ deposited. And after the Nazarana be deposited. And after the same said deposite, this office be informed & the same the file is forwarded to the Dist Koppal.

Sd/ Illegible

Sayed Maulvi Sayed Mahmood Hussain Nazim-e-State

Sayed Mahmood Hussain Nazim-e-State

Jotadswami Guru Jotadswami Inamdar Sq Koppal and yelburga — 1336 Fasli

Name of District		Name of the village	Number of the Mauje			Number of the Mauje as in the Munte Khata	
			Inam lands	Amount of Mash	Total Mash		
2	3	4	5	6	7	8	9
			area (acres) (guntas)	assessment Rs-as-p			
		Bannikoppa-201	= 41 — 2	= 31--	-		
		Balagera-181	= 19 -- 14	= 14-8--			
		Stagi-49	— 9 — 15	— 16-8--			
		" -201	— 10 — 15	— 6-8--			
		Kukanur-477	— 43 — 26	— 38---			
		" — 2	— 3 — 11	— 1-8--			
		Basapur Sirnat-50 yelburga	23 — 7	— 8-8--			
		Sangenhal-2	7 -- 22	— 5-8--			
		" -58	41 — 14	— 42-8--			
		" — 231	14 — 12	— 23---			
		Rajur-42	6 -- 24	— 8---			
		Bedarotti-20	16 — 5	— 12---			
		" -100	6 — 25	— 5---			
		" -82	8 — 37	— 3-8--			
		Masihanchinal-6	8 -- 7	— 6---			
		yediyapur-6	1 -32	— 1-8--			
		Myageri-13	16 — 11	— 14-15-4			
		Hulgi Jt Koppal 224	2 — 35	— 47---			
		Munirabad-170	4 -- 0	— 15---			
		Hitnal-126	13 — 5	— 26---			
		Total	-308 — 11	-- 337-8--			

14th September 1319 Fasli

Present claimant — Swamis ancestor
Sankar Ahmad Mahajan

Copy of the letter of the Collectorate Distt Koppal
Jagir

Administrative Section
Outward No. 138

Date of instance 24th Aban 1338 Fa
File no Katibi-1/9 1334 Fasli
" " Mantabakhi 13 Fasli

From, Mohd Ghulam Ali Collector Distt Koppal

To, The Taluq dars of Koppal, Gajendragad Jagir.

Sub: Confirmation of the "Chelagi" of — Totadswami & in Totadswami Gaudagi.

In the above sub it is to state that the copies of the list of lands, copy of the recommendation of the Distt, and the copy of the confirmation by the Sarkar-dam - Nabaiahan are herewith forwarded. Action be taken as per the order And the whole Kajarana amount of Sirayat be recovered within one month. And thereof we intimate of the same.

Sd/-

Sir Ghulam Ali.

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To

The District Magistrate,

BELLARY.

Honoured sir,

I, Thothada Devaru, Agent with general power of attorney of Sri Jagadguru Thothadaswami of Dambal and Gadag, Gadag, beg leave to present this petition on behalf of the said Swami in the confident hope that with your wonted liberal views and large heartedness you will give the matter hereunder your just and even minded consideration and pass favourable orders thereon.

1. That it is well known to your honour that the Lingayats who form the bulk of the population of the western taluks of this district and the neighbouring districts in the Bombay Presidency follow a sort of protestant Hindu religion which owes no allegience Brahminism especially in recognising the Brahmin priesthood. That further your honour is well aware that while the times are fast changing into a rapid realisation of democratic ideals the Brahmin is making a last desparate struggle to assert his socio-religious superiority and carries his doggedness even so far as to attempt to interdict the exercise of natural and civil rights by their fellow citizens the Lingayats such as in the matter of religious processions and that even under the aegis of the benign British Government whose declared policy is perfect equality of all castes and creeds.

2. That His Holiness Sree Jagatguru of Dambal Samathan of Gadag is the spiritual head of the Virashaivs and has His head Mutt at Gadag in the Presidency of Bombay and at Tambrahalli and Hampasagar in the district of Bellary. That the Swami is otherwise known as Anadi Sidhalinga Swami imparting hoary antiquity and the present head is the Eighteenth in succession to the Mutt. By his loyal services to the Government and his philanthophy and

and extensive charities the present Swami has won the favour of the Government who have often testified their appreciation of his work in return communications. There are over 500 Mutts subordinate to this Mutt in these provinces over which the Swami has superior ecclesiastical jurisdiction.

3. That this Swami has been exempted from personal appearance in the Courts (Vide Government Resolution NO. 3085 at Page 837 of the Bombay Government Gazette June 23rd 1904) That the right of the Swami to go in Cross palanquin with his several insignia has been recognised not merely by the several Civil Courts in the Bombay Presidency but also by the District Magistrate Dharwar and the Commissioner Southern Division who on an occasion of a tour by the Swami was pleased to issue to all Collectors and District Magistrates in the Bombay Presidency communications officially that they were "to see that the exercise of the said right by the said Swami is not interfered with by anybody" in 1910. Copies of these orders are herewith appended.

4. That even in the Madras Presidency and in this very district of Bellary in 1905 the Head Assistant Magistrate, Hospet after due enquiry granted permission to the Swami to go in procession in cross palanquin and the other insignia in the village of Tambaraballi, Hospet taluk, where there is a branch Mutt of the Swami. In this village of Tambaraballi there are not more than ten Brahmin houses whereas there are over 300 Lingayat Houses. Spite of this small minority the Brahmins still raised a protest against the Lingayat Swami being allowed to go in Cross palanquin and by twisting and turning the process of law to suit their purposes put impediments to the carrying out of the Lingayat procession.

5. That the usual threat that there was likely to be a breach of the peace is started by the Brahmins to

to influence the authorities to say no to any license applied for by the Lingayats for carrying this procession. That one Venkoba Rao of Tambarahalli is the most active of these agitators and even recently before the present Joint Registrate, amongst he appears to have boasted that if the Lingayat procession is allowed to take place he would cause a breach of the peace.

6. The petitioner earnestly appeals to your honour to consider whether a handful of Brahmins can be allowed security to hold out suchintimidating threats and so overrule the lawful exercise of their natural and civil rights of freedom of the King's Highway by a numerous body of the loyal Lingayat Community. That your honour may also be pleased to consider that while the Bombay Government have been uniformally supporting the Swami in the exercise of these his time honoured privileges a few villagers of Tambarahalli ought to be allowed to insult the Swami by their unreasonable and Vahuous objections.

7. That now the Lingayat resident of Tambarahalli and the neighbouring villagers are anxious to celebrate a festival and in that connection carry the Swami in procession in cross palanquin with his usual insignia (of course omitting those objected to by the authorities such as Vyas Dastam, chanting of Vadavu etc.,) in the ~~last~~ next month 5th and 6th October 1929 at Tambarahalli.

8. That therefore petitioner prays that your honour may in consideration of all these circumstances take a just and generous view of this matter and grant a license to petitioner in Cross palanquin with his retinue and usual insignia on the 5th & 6th October 1929 for which act of favour I shall for ever pray.

To

The District Magistrate,

BELLARY.

Honoured sir,

We the resident of Tambarahalli, Hospet taluk, beg leave to present this petition on behalf of Sri Jagadguru Thethadaswami of Dembal and Gadag in the confident hope that with your wonted liberal views and large heartedness you will give the matter hereunder your just and even minded consideration and pass favourable orders thereon.

1. That it is well known to your honour that the Lingayats who form the bulk of the population of the western taluks of this district and the neighbouring districts in the Bombay Presidency follow a sort of protestant Hindu religion which eschews Brahminism especially in recognising the Brahmin priesthood. That further your honour is well aware that while the times are fast changing into a rapid realisation of democratic ideals the Brahmin is making a last desperate struggle to assert his sacerdotalism supremacy and carries his arrogance even so far as to attempt to interdict the exercise of natural and civil rights by their fellow citizens the Lingayats such as in the matter of religious processions and that even under the aegis of the benign British Government whose declared policy is perfect equality of all castes and creeds.

2. That His Holiness Sree Jagatguru of Dembal Samathan of Gadag is the spiritual head of the Lingayats and has His head Mutt at Gadag in the Presidency of Bombay and at Tambrahalli and Hampasagar in the district of Bellary. That the Swami is otherwise known as Anadi Sidhalinga Swami imparting unto antiquity and the present head is the Eighteenth in succession to the Mutt. By his loyal services to the Government and his philanthophy and

and extensive charities the present Swami has won the favour of the Government who have often testified their appreciation of his work in return communications. There are over 500 Mutts subordinate to this Mutt in these provinces over which the Swami has superior ecclesiastical jurisdiction.

3. That this Swami has been exempted from personal appearance in the Courts (Vide Government Resolution NO. 3085 at Page 837 of the Bombay Government Gazette June 23rd 1904) That the right of the Swami to go in Cross palanquin with his several insignia has been recognised not merely by the several Civil Courts in the Bombay Presidency but also by the District Magistrate Dharwar and the Commissioner Southern Division who on an occasion of a tour by the Swami was pleased to issue to all Collectors and District Magistrates in the Bombay Presidency communications officially that they were "to see that the exercise of the said right by the said Swami is not interfered with by anybody" in 1910. Copies of these orders are herewith appended.

4. That even in the Madras Presidency and in this very district of Bellary in 1903 the Second Assistant Magistrate, Hospet after due enquiry granted permission to the Swami to go in procession in cross palanquin and the other insignia in the village of Tambarahalli, Hospet taluk, where there is a branch Mutt of the Swami. In this village of Tambarahalli there are not more than ten Brahmin houses whereas there are over 300 Lingayet Houses. Spite of this small minority the Brahmins still raised a protest against the Lingayet Swami being allowed to go in Cross palanquin and by twisting and turning the process of law to suit their purposes put impediments to the carrying out of the Lingayet procession.

5. That the usual threat that there was likely to be a breach of the peace is started by the Brahmins to

to influence the authorities to say no to any license applied for by the Lingayats for carrying this procession. That one Venkoba Rao of Tambarahalli is the most active of these agitators and even recently before the present Joint Magistrate, Hospet he appears to have boasted that if the Lingayat procession is allowed to take place he would cause a breach of the peace.

6. The petitioner earnestly appeals to your honour to consider whether a handful of Brahmins can be allowed security to hold out such intimidating threats and so overrule the lawful exercise of their natural and civil rights of freedom of the King's Highway by a numerous body of the loyal Lingayat Community. That your honour may also be pleased to consider that while the Bombay Government have been uniformly supporting the Swami in the exercise of these his time honoured privileges a few villagers of Tambarahalli ought to be allowed to insult the Swami by their unreasonable and Mahmous objections.

7. That now the Lingayat resident of Tambarahalli and the neighbouring villagers are anxious to celebrate a festival and in that connection carry the Swami in procession in green palanquin with his usual insignia (of course omitting those objected to by the authorities such as Vyse Kostam, chanting of Vaduvu etc.,) in the ~~last~~ next month 5th and 6th October 1922 at Tambarahalli.

8. That therefore petitioner prays that your honour may in consideration of all these circumstances take a just and generous view of this matter and grant a liccense to petitioner in Green palanquin with his retinue and usual insignia on the 5th & 6th October 1922 for which act of favour I shall for ever pray.

We beg to remain,

Honoured sir,

Your most obedient servants

M. G. Ramaswamy

Ramaswamy

To

The District Magistrate,

BELLARY.

Honoured sir,

We the residents of Tambarahalli, Hospet taluk, beg leave to present this petition on behalf of Sri Jagadguru Thothadeswami of Dombal and Gadag in the confident hope that with your wonted liberal views and large heartedness you will give the matter hereunder your just and even minded consideration and pass favourable orders thereon.

1. That it is well known to your honour that the Lingayats who form the bulk of the population of the western talúks of this district and the neighbouring districts in the Bombay Presidency follow a sort of ~~protestant Hindu~~ religion which owes no allegience to Brahminism especially in recognising the Brahmin priesthood. That further your honour is well aware that while the times are fast changing into a rapid realisation of democratic ideals the Brahmin is making a last desparate struggle to assert his socioreligeous superiority and carries his doggedness even so far as to attempt to interdict the exercise of natural and civil rights by their fellow citizens the Lingayats such as in the matter of religious processions and that even under the aegis of the benign British Government whose declared policy is perfect equality of all castes and creeds.

2. That His Holiness Sree Jagatguru of Dombal Samathan of Gadag is the spiritual head of the Lingayats and has His head Mutt at Gadag in the Presidency of Bombay and at Tambrahalli and Hampasagar in the district of Bellary. That the Swami is otherwise known as Anadi Sidhalinga Swami imparting hoary antiquity and the present head is the Eighteenth in succession to the Mutt. By his loyal services to the Government and his philanthophy and

and extensive charities the present Swami has won the favour of the Government who have often testified their appreciation of his work in return communications. There are over 500 Mutts subordinate to this Mutt in these provinces over which the Swami has superior ecclesiastical jurisdiction.

3. That this Swami has been exempted from personal appearance in the Courts (Vide Government Resolution NO. 3060 at Page 837 of the Bombay Government Gazet e June 23rd 1904) That the right of the Swami to go in Cross palanquin with his several insignia has been recognised not merely by the several Civil Courts in the Bombay Presidency but also by the District Magistrate Dharwar and the Commissioner Southern Division who on en occasion of a tour by the Swami was pleased to issue to all Collectors and District Magistr tes in the Bombay Presidency communications officially that they were "to see that the exercise of the said right by the said Swami is not interfered with by anybody" in 1910. Copies of these orders are herewith appended.

4. That even in the Madras Presidency and in this very district of Bellary in 1903 the Hon d Assistant Magistrate, Hospet after due enquiry granted permission to the Swami to go in procession in cross palanquin and the other insignia in the village of Tambarahalli, Hospet taluk, where there is a branch Mutt of the Swami. In this village of Tambarahalli there are not more than ten Brahmin houses whereas there are over 300 Lingayet Houses. Despite of this small minority the Brahmins still r ised a protest against the Lingayet Swami being allowed to go in Cross palanquin and by twisting and turning the process of law to suit their purposes put impediments to the carrying out of the Lingayet procession.

5. That the usual threat that there was likely to be a breach of the peace is started by the Brahmins to

to influence the authorities to say no to any license applied for by the Lingayats for carrying this procession. That one Venkoba Rao of Tambarahalli is the most active of these agitators and even recently before the present Joint Magistrate, inspite he appears to have boasted that if the Lingayat procession is allowed to take place he would cause a breach of the peace.

6. The petitioners crave to appeal to your honour to consider whether a handful of Arasalus can be allowed security to hold out such intimidating threats and so exercise the lawful exercise of their natural and civil rights of freedom of the King's highway by a numerous body of the loyal Lingayat Community. That your honour may also be pleased to consider that while the Bombay Government have been uniformally supporting the Swami in the exercise of these his time honoured privileges a few villagers of Tambarahalli ought to be allowed to insult the Swami by their unreasonable and ~~unknown~~ objections.

That ~~one~~ the Lingayat residents of Tambarahalli and the neighbouring villagers are anxious to celebr te a festival and in that connection carry the Swami in procession in cross palanquin with his usual insignia (~~of course omitting these objected to by the authorities such as Vyr flaring, chowrie of Yaguru etc.,~~) in the ~~last~~ next month 6th and 6th October 1928 at Tambarahalli.

8. That therefore petitioners pray that your honour may in consideration of all these circumstances take a just and generous view of this matter and grant a liscense to petitioner in Cross palanquin with his retinue and usual insignia on the 5th & 6th October 1928 for which act of favour I shall for ever pray.

We beg to remain,

Honoured sir,

Your most obedient servants

To,

The District Magistrate,

BELLARY.

Honoured Sir,

I, Vedanda Sastri, Agent, with general - - power of attorney, of Sri Jagadguru Kanchiyasami, of Damal - Giriyag, do: leave to present this petition on behalf of the - said Swami, in confident hope that with your sorted liberal - views and large heartedness you will give the matter hereunder your just and even earlier consideration and pass favourable - orders thereon.

1. That it is well known to your honour that the Lingayats who form the bulk of the population of the Western Taluks of this District and the neighbouring Districts, in the Bombay - Presidency, follow an independent Vedic religion, which does no allegiance to Brahmanism, especially in recognising the - - Brahmin priesthood. That further your honour is well aware - that while the times are fast changing into a rapid realisation of democratic ideals, the Brahmins are making a last desperate struggle to assert his social and religious superiority and - carries his dogmatism even so far as to attempt to interdict the exercise of natural and civil rights by their fellow citizens, the Lingayats, even as in the matter of religious pro- -cessions and that even under the aegis of the benign British Government whose declared policy is perfect equality of all - - castes and creeds.

2. That his holiness Sri Jagadguru, of Damal Sri Kanthin, of Gadag, is the spiritual head of the Lingayats and has his head Math at Gadag, in the Presidency of Bombay, and at Kanchihalli and Hampasagar in the District of Bellary. That the Swami is

otherwise

authorities known as Arul Prakasam, Imperial Honorary Magistrate and the present head is the 16th. in succession to the Math. By his loyal services to the Government and his philanthropy and extensive activities the present Swami has won the favour of the Government, who have often testified their appreciation of his work in official communications. There are over 500 Maths subordinate to this Math in those provinces over which this Swami has supervision being ecclesiastical and jurisdiction.

3. That this Swami is exempted from personal appearance in the Courts (vide Government Resolution No. 3085 at page 857 of the Bombay Government Gazette, June 23rd. 1904). That the right of the Swami to go in cross palanquin with his several insignia has been recognised, not merely by the several Civil Courts in the Bombay Presidency but also by the District Magistrate, Chittoor, i.e. the Commissioner, Southern Division, who on the occasion of a visit by the Swami, was pleased to issue to all Collectors in Districts in the Bombay Presidency communications, officially, that they were "to see that the exercise of the said rights by the said Swami is not interfered with by anybody", in 1910. Copies of these orders are herewith appended.

4. That even in the Madras Presidency and in this very District of Cuddapah, in 1903, the then Assistant Magistrate, - - Hospet, after an inquiry, granted permission to the Swami to go in procession in cross palanquin and the other insignia in the village of Kamalapuram, Hospet Taluk, where there is a Brahmin Math of this Swami. In this village of Kamalapuram as there are not more than 10 Brahmin houses, whereas there are over 300 Lingayat houses. In spite of the small minority the Brahmins still raised a protest against the Lingayat Swami being allowed to go in cross palanquin and by twisting and - - turning the process of law to suit their purposes put impediments to the carrying out of the Lingayat procession.

5. That the usual threat that there was likely to be a breach of the peace is started by the Brahmins to influence the authorities to say no to any license applied for by the - Lingayats for carrying this procession. That one, Venkobarao,

of Pamburaillu, is one of those who [illegible] recently before the Chief Joint Magistrate, Gadag, on appears to have boasted that the Lingayat procession is allowed to take place as usual since a breach of peace

6. The petitioner therefore humbly prays to your honour to consider whether this is a fit case in which sanction should be withheld under section 144 Cr.P.C. and so override the lawful exercise of their natural and civil rights of freedom of the King's Highway by a numerous body of the loyal Lingayat community. May your honour be pleased to consider whether while the Jangam and Gurus have been uniformly opposing the Swami in the exercise of those six time honoured privileges, a few villagers of Pamburaillu ought to be allowed to insult the Swami by their unwarranted objections.

7. That from the Lingayat residents of Pamburaillu and the neighbouring villages who intend to celebrate the festival and in that connection give the Swami a procession in order participation, viz. the usual instruments, such as Parankilara, have umbrellas &c., on the 27th month i.e., on the 30th and 31st. October 1938, at five rupees.

8. That therefore petitioner may that your honour may in consideration of all those circumstances take a just and favourable view of this matter and grant a license to petitioner to carry the Swami in procession, with his retinue and usual arms, on the 30th & 31st October 1938, at Pamburaillu, for which act of favour I shall for ever pray.

G A D A G.

Dated 1938.

Agent, Sri Khoshad Swami, Gadag.

To,

His Excellency the Governor in Council,

Bombay Presidency,

B_o_m_b_a_y.

S i r,

The undersigned Memorialists beg to submit as follows :-

The present incumbent of Shree Jagadguru - Tontad Swami Math, Dumbal & Gadag, District Dharwar, Shreeman Niranjan Jagadguru Tontad Shiddhalingarya - Mahaswamigalavaru Guru Anadi Tontad Shiddhalingarya Mahaswamigalavaru Saunsthan Math Dumbal & Gadag is - the High Priest of the Lingayat Community. He has a large following.

The Memorialists submit that having regard to the high position and rank of the said Swamiji, - the Government be pleased to extend to him the --- privilege of exemption from personal appearance in - Civil Courts under Sec. 133 of the Civil Procedure - Code. The same privilege was extended to the predeces -sor in title of the present Swamiji by Government - Notification No. 2375 dated 14th April 1923. The -- present Swamiji has been appointed to the Peetha on - _____, by the late Swamiji.

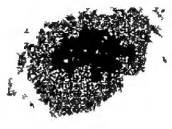
For this act of justice & kindness, the - Memorialists shall, as in duty bound, ever remain,

G a d a g.
/ /1929.

the most obedient servants

of

Your Excellency,



ಹೊಟ್ಟೆಗೆ ಏನೂ ಇಲ್ಲದೆ ಬಹಳ ಸುಸ್ತಾಗಿದೆ. ಆಂಬ್ರೋಸಿಯಾ ಆಗಿ ಬಿಟ್ಟಿದೆ
ಸಿಹಿಯಾಗಿ ಮತ್ತೆ ಮತ್ತೆ ಬೇಕೆನಿಸುವ ಅಮೃತ ಹೊರಗಿನ ಅಂದದ
ಕೆಳಗೆ ಹುಳಿ ಮಿಶ್ರಿತ ಕಹಿ ಇರಬಹುದು. ಭೇದಿಸಿ ನೋಡಿದಾಗ
ಅಷ್ಟೇ ವ್ಯತ್ಯಾಸ.

ಧನ್ಯೆ ಪ್ರಾಜ್ಞ ಸಂಗಡ